

In Memoriam

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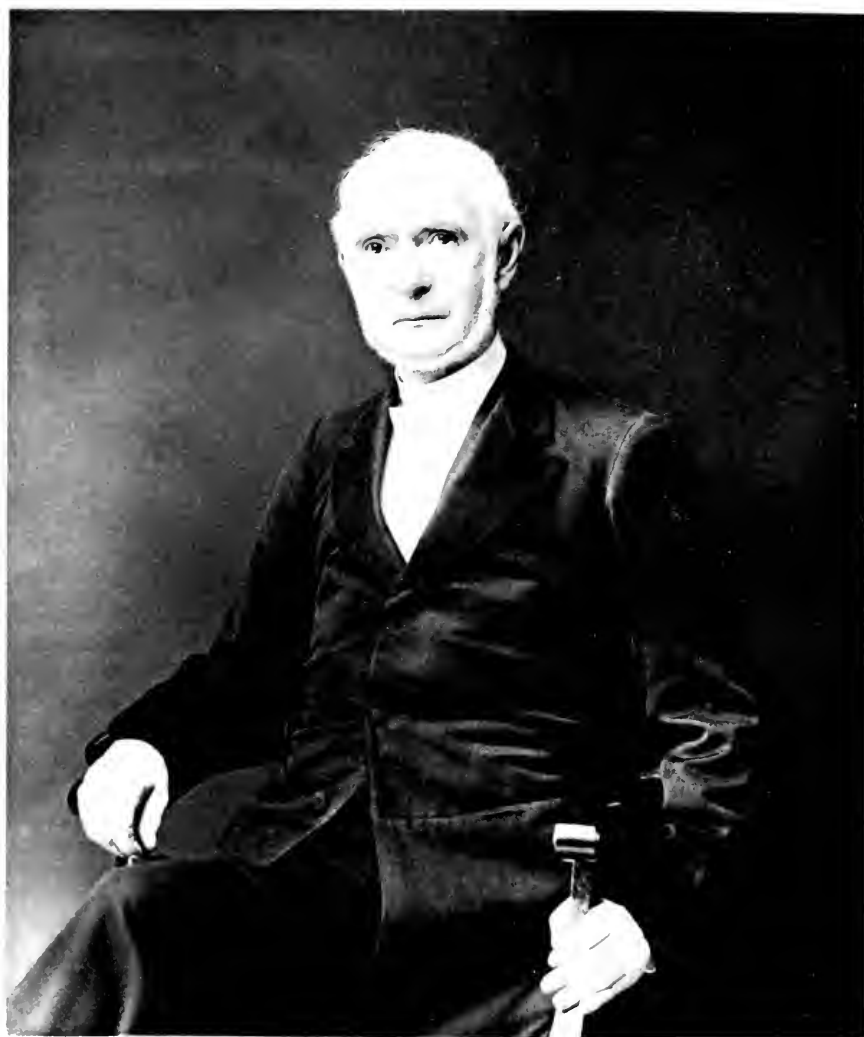
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In memoriam, William Miller
Paxton, 1824-1904.

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William Mc Paxton



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1824-1904



**FUNERAL AND MEMORIAL DISCOURSES
WITH APPENDIXES AND NOTES**

**NEW YORK
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DISCOURSE AT THE FUNERAL SERVICE, IN THE
FIRST PRESBYTERIAN CHURCH, PRINCETON,
NEW JERSEY, NOVEMBER THE THIRTIETH,
1904, BY THE REV. JOHN DE WITT, D.D., LL.D.

DISCOURSE AT FUNERAL SERVICE

I SHARE with you, Christian friends, the great regret you will feel as I announce that Dr. Warfield, who longer than any other of his colleagues has been associated with Dr. Paxton as a professor in the Theological Seminary, is unable to be present to-day and to give expression to our deep and common sorrow in view of the death of this eminent minister of the Church of God. At a later day Dr. Warfield will deliver a discourse commemorating his character and life. At this service, however, it is fitting that we refresh our memory of him by a brief recital of the main facts of his public life and by noting some of the salient features of the man.

William Miller Paxton was born in Adams County, in the beautiful southcentral district of Pennsylvania, not far from the southeastern slope of the first range of the Appalachian Mountains, and not far from the county-seat which has given its name to the fiercest and longest battle of the Civil War. He was born among a people partly British and partly German in their blood, whose social life derived its charm from the fact that the College and the Theological Seminary of the Lutheran Church were in Gettysburg, and also from that *Gemüthlichkeit*, which, if the word cannot be translated into English, is easily recognized by any one who has had the happiness of living in a town created by a union of British and German settlers. Here Dr. Paxton's family had lived and been prominent for two generations when he was born on June the seventh, 1824. His father, Colonel James Dunlop Paxton, was an iron manufacturer, smelting the hema-

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tite ore, of which there were rich deposits in the South Mountain, and refining and forging the iron it yielded. Colonel Paxton was a devout Christian. He was also a public-spirited citizen of the Commonwealth, and was honored with high and responsible office in connection with the great system of waterways which were constructed by the State just about the time our Dr. Paxton was born. An important part of Dr. Paxton's preparation for active life he received in his father's counting-room and at his father's mines and furnace and forge.

An equally important part of his preparation was due to the fact that his grandfather lived until young Paxton reached manhood. This grandfather, William Paxton, was a notable man and minister. It was for him as well as for his maternal grandfather, William Miller, that William Miller Paxton was named. In his youth William Paxton left his father's farm in Lancaster County, enlisted as a soldier of the Revolutionary army, served in two campaigns of the war, and was one of the American force in the battle of Trenton. After the close of the war he studied for the ministry. He became the pastor of the Lower Marsh Creek Church in the county of Adams and in the presbytery of Carlisle, and continued in that position until ill health compelled his resignation about four years before his death. This Dr. William Paxton—for Dickinson College conferred on him that degree in Theology—was not only beloved and revered by his own congregation but was a man of large influence both in the community and in the councils of the church. We can almost see him in his grandson as we read the descriptions of him written by contemporaries. "He was six feet in height. His features were regular. His expression was open, calm, dignified and benevolent. His disposition was affectionate. His intellect was strong, active and well-balanced."

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Enjoying the life of his father's home, and the almost unbroken companionship of his grandfather after the latter's retirement from the pastorate, Dr. Paxton passed from the preparatory school to Pennsylvania College at Gettysburg, where he was graduated Bachelor of Arts in 1843. For two years he studied law with a view to the practice of that profession. But in 1845, believing himself called to the ministry of the Church, he entered Princeton Theological Seminary and was graduated in 1848. He was the last member of the Seminary Faculty who enjoyed the personal acquaintance and the instruction of the Seminary's first two professors—Dr. Archibald Alexander and Dr. Samuel Miller.

Ordained in 1848, he was pastor of the Church in Greencastle, Pennsylvania, for two years. He was pastor of the First Church of Pittsburgh for fourteen years, and of the First Church of New York for eighteen years. While pastor in Pittsburgh, he was called to the chair of Sacred Rhetoric in Western Theological Seminary. He filled it for twelve years. While pastor in New York, he was for two years lecturer on Sacred Rhetoric in Union Theological Seminary. In 1883 he became professor of Ecclesiastical, Homiletical and Pastoral Theology in Princeton Theological Seminary. He discharged the duties of this chair until 1902, when on the advice of his physician he retired and became Professor Emeritus. He continued, however, to render to the Seminary services of great value by lecturing from time to time and by his wise counsel at the meetings of the Faculty.

Dr. Paxton during his active career filled an exceptionally large number of important and influential positions of public trust and honor in the Church. He was a director of Western Theological Seminary when he lived in Pittsburgh. After the reunion of the Presbyterian Churches, when he was living in New York, he became a director

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of Union Theological Seminary. He was a director of Princeton Theological Seminary from 1866 to 1883. He was a trustee of Princeton University for thirty-eight years. For a time he was president of the Board of Home Missions, and for a time president of the Board of Foreign Missions; and he continued a member of the latter board until his death. In 1880 he was elected by a unanimous vote Moderator of the General Assembly.

A ministerial career covering fifty-six years, so continuously and variously active, so large in its scope, so distinguished and influential, can be explained only by extraordinary gifts and attainments. Some of these we, who have gathered at his burial, may in gratitude to God most fittingly recall.

Dr. Paxton was a man of large, vigorous, and well-disciplined intellect, whose powers were healthfully and symmetrically developed. Whatever subjects he studied he grasped firmly. His memory held facts and principles with remarkable tenacity. These he related to each other with clear intelligence and by conscientious labor. He brought to this work a judgment which, while always admirable, ripened into wisdom as the years passed on. So that oftenest he reached conclusions in which he could rest, and which seldom needed amendment. He was not a man of impulse. He was not a man who mistook his impressions for convictions. He was a man for counsel; whose counsel on a wide range of subjects was widely sought. Indeed, it is an interesting question whether by his active life he has done more for the high interests with which he was associated than by his eminent services as a counselor.

He was a man of deep and strong intellectual convictions upon the subject of the truth of Christianity. His study, after his college course, of the principles of the Common Law, in the Commentaries of Sir William Black-

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stone and in the elementary treatises on Pleading and Process and the Law of Evidence, gave a character to his mental habit which was only deepened and fixed by his course in the Theological Seminary. You will not be surprised to hear that he saw Christianity primarily as truth; and as truth embodied in a strong and self-consistent system. With such a training under such teachers, it was almost inevitable that he should become a theologian of large information and settled opinion; and that his homiletical product should reveal this character and habit. Those of us who have had the pleasure of hearing him often know well that the strong foundation, which gave support and outline and unity to his discourse, was Christianity as a system of truth; a system which he held firmly, and which, indeed, was valued by him as, next to his own religious life, his most precious possession.

He had a remarkable gift of clear, precise and strong as well as graceful statement. I think it may well be doubted whether, in the pulpit or in the lecture-room of the Theological Seminary, he ever uttered a sentence on a subject with which its members were at all familiar, which was not at once understood by his audience. And what was true of his single statements was true of his whole discourse. There was always lucidity because there was always thorough organization. That feature in the speeches of Daniel Webster which the late Mr. Whipple seized upon for special eulogy—I mean their thorough organization—was a characteristic trait of Dr. Paxton's public and academic speech. However complicated the subject he was treating appeared to those he was addressing, it always unfolded itself in his sermon or lecture into clear and appropriate lines of thought.

What the friends of his grandfather were apt to dwell on as a notable trait—his affectionate disposition—was, I am sure, a native trait of the man we mourn to-day. Of

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course, as we knew it, it had been deepened and, indeed, transfigured by the grace of God. But grace, in Dr. Paxton's case, wrought upon a natural gift congruous to the Christian love. In this way it came about, that Dr. Paxton's discourses, primarily discussions of systematic truth as they were, were suffused with a tenderness of feeling and reached their climax in an earnestness of pleading which reminded us of the emotion of the Master when he lamented the doomed Jerusalem. And so blended were the discussion and the feeling that the discourse as preached by the preacher became a unit of great spiritual power. To employ the metaphor of Dr. Shedd when describing such discourse, "The light was heat and the heat was light."

This Christian affection, thus united with a native trait, revealed itself with great charm in Dr. Paxton's social life. And since he was by eminence a gentleman, it became in his intercourse with others courtesy and urbanity of the finest quality. On which, only a day or two since, a lady of this village pronounced this just eulogy: "To meet Dr. Paxton casually in the morning and talk with him was a benediction which blessed the entire day." So we all felt. So when he was a pastor his parishioners felt. He was always a faithful, courteous, affectionate, sympathetic pastor. I have often thought of the strong likeness, in this respect, between him and an older man whose friendship and companionship he highly esteemed and greatly enjoyed while living in New York, and whose portrait was always in clear view in Dr. Paxton's Princeton study. I am referring to that noble, saintly, Christian pastor and gentleman—whose memory may God keep fresh in the Church—the late Dr. William Adams.

Dr. Paxton's religious life was sincere and profound. In its expression in the public offices of religion—in prayer, in conversation on the great truths and facts of

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religion, in preaching the word of God—it blessed how many as a means of grace. His most earnest thinking, his most permanent and influential emotions, his fundamental activities were all in the spiritual universe. No one who knew him doubted that he walked with God.

With these gifts and traits and attainments he did a great work in the Church; and he did it with fidelity; and he had in a measure exceptionally large the favor of God and of men. His students throughout the world, when they learn that he has been called to his reward, will renew their gratitude that he was their teacher. The people to whom he taught the truths and ministered the consolations of religion will remember with thanksgiving not only the truth he taught them so well but his affection and sympathy in all the crises of their lives. His friends will cherish his memory as a benediction. The Church will honor his name as that of one of her distinguished sons.

Death is the inevitable experience of every man. We call death the universal conqueror. But one thing death cannot do. It cannot read its riddle; it cannot reveal its meaning. But its meaning has been revealed. In the presence of all that remains here of this finished life, our hearts, if not our voices, sing the Church's triumphant anthem: "When Thou, O Christ, hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." In the highest sense, he has been received into that kingdom. And there, to his talents and graces noblest occupation has been given by Him who has promised to make his faithful servants rulers over many things. Only his hope and faith are gone. For his hope has become fruition and his faith has been changed into the open and beatific vision of God.

MEMORIAL DISCOURSE, DELIVERED BY AP-
POINTMENT OF THE FACULTY OF PRINCETON
THEOLOGICAL SEMINARY, IN MILLER CHAPEL,
ON THE TWENTY-FOURTH OF FEBRUARY, 1905,
BY THE REV. BENJAMIN B. WARFIELD, D.D., LL.D.

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WE are here to-day gratefully to remember before God the life of one of his saints. Up to a good old age he abode among us, imitating his Master's example, going about doing good. Our eyes see him no more: he no longer passes in and out, showing us daily what it is to walk with God. But our hearts are glad for him yet: and we wish to give expression to our gratitude to God for his gift, and to recount the chief services he has been permitted to render to the Church of God on earth.

William Miller Paxton was descended from a godly ancestry of thoroughly Presbyterian traditions. As the name indicates, the family was of Berwickshire origin. In the branch of it from which Dr. Paxton sprang it was Scotch-Irish. The earliest of his paternal ancestors who has been certainly traced—the fourth in ascent from him—is found a little before the middle of the eighteenth century living in Bart township, Lancaster County, Pennsylvania, in a Scotch-Irish community which worshipped at Middle Octorara Church. The only son of this founder of the family served as an elder in that church; and out of it came his son, Dr. Paxton's grandfather, the Rev. Dr. William Paxton, who, after having like his father before him fought in the Revolutionary War for the liberties of his country, enlisted as a soldier of Christ in the never-ceasing conflict for righteousness. Crossing the Susquehanna, he was settled in 1792 as pastor of Lower Marsh Creek Church, in what is now Adams County, Pennsylvania, and there fulfilled a notable ministry of half a century's duration. Thus a new home was given to the family in a region

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of remarkable beauty and in a community of similar origin and congenial temperament.

Dr. Paxton always cherished a wholesome pride in his ancestral home and his lineage. When he reckoned among the felicities of Dr. Francis Herron's career that he was born "beneath the shadow of Pennsylvania's lofty mountains, and reared amid the patriots of the Revolution"; and that he was a scion "of that illustrious historic race, the Scotch-Irish Presbyterians—memorable in all their generations for their devotion to liberty and religion, and ever ready to die upon the battle-field in the defense of the one or to burn at the stake as a testimony for the other"—he spoke out of his own consciousness of a noble heritage. And it was a source of constant delight to him that, having himself begun to study theology within three months of the death of his grandfather, their combined ministries fulfilled an almost continuous service in the gospel of more than one hundred years. Nor was this continuity merely a matter of years. When we read the account of the Rev. Dr. William Paxton which his friend, Dr. McConaughy, has left us, we seem almost to be reading of our own Dr. Paxton. The "benignant and intelligent countenance," the "strong, vigorous and balanced intellect," the "symmetrically developed faculties," "the warmth of affection," "delicate sensibility," "chaste imagination," which Dr. McConaughy signalizes as characteristic of his Dr. Paxton—his care and exactness in the mental preparation of his sermons, the naturalness and lucidity of their arrangement, the thoroughness of their discussion, the freedom, solemnity, dignity, authority, grace of their delivery: have we not seen all these things repeated in our Dr. Paxton? We are told that Dr. Paxton was particularly fond of his grandfather and loved to visit him and be much with him. We all remember the affectionate reverence with which he always referred to him.

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We can scarcely be wrong in supposing that, in addition to his natural inheritance from him, he consciously modeled himself upon his example.

Dr. Paxton's father, Colonel James Dunlop Paxton, was a man of intelligence and enterprise, of fine presence and large influence in the community, engaged in the manufacture of iron, first at Maria Furnace, which was situated at the foot of South Mountain, some ten or twelve miles from Gettysburg, and afterward, in partnership with the Hon. Thaddeus Stevens, at Caledonia Iron Works, on the pike between Gettysburg and Chambersburg. It was at Maria Furnace that William Miller Paxton was born, on the seventh day of June, 1824. His youth was passed chiefly at Gettysburg, whither the family had removed that Mrs. Paxton, a daughter of the Hon. William Miller, might be among her people during a long and trying period of weak health. Here he spent a sunny and gay-tempered boyhood, winning affection on all sides by the brightness of his disposition and his happy, fun-loving humor. Here also he received both his primary schooling and his collegiate training, the latter at Pennsylvania College—recently founded, it is true, but already occupying an enviable position among colleges under the efficient presidency of the Rev. Dr. Charles Philip Krauth. In college he enjoyed the fellowship of a choice company of young men who, like himself, were to give a good account of themselves in the future as ministers of Christ—Lutherans like B. M. Schmucker and J. P. Benjamin Sadtler, President of Muhlenberg College; Episcopalians like Robert Harper Clarkson, Bishop of Nebraska; Presbyterians like G. W. McMillan, missionary to India, and J. B. Bittinger, teacher and preacher. Among his fellow-students were also at least two who were to serve the church efficiently as professors of theology, Henry Ziegler, of Selins Grove, and James A. Brown, who taught

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theology for nearly twenty years at Gettysburg. Graduated in 1843, he carried away from college a reputation for rare social qualities and great gifts in oratory.

Residing now at Caledonia Iron Works, he began the study of law in the office of Judge George Chambers at Chambersburg. He had not yet given himself to Christ. During his last year in college the institution was visited by a most blessed revival; and during his period of law study the community was moved to its centre by another, in which his chief, Judge Chambers, for example, was converted. He seems to have passed through both without reaching a decision. How the great change came to him at last we do not know in any detail. We only know that the grace of God was in part mediated to him through the offices of his devout sister, and that after prosecuting the study of law for almost two years, he united on profession of faith with the Falling Spring Presbyterian Church at Chambersburg, in March, 1845. Dr. Daniel McKinley was pastor of the church; and we hear from Dr. Paxton's associates of those days much about his affectionate intimacy with his pastor. Not more than a month after uniting with the church, on April the ninth, 1845, he was received under the care of the Presbytery of Carlisle as a candidate for the gospel ministry, and in the ensuing autumn he repaired to Princeton for his theological training. It would appear from this that when he gave himself to his Lord he gave himself completely, holding nothing back.

We are not unprepared, therefore, to learn that he took his seminary course seriously; and sought to utilize to the full the opportunities it brought him to prepare for the great work to which he had devoted himself. Although so young a Christian, he appears to have stood out among his comrades from the first for the depth and fervor of his religious life. Those were, indeed, days of searching of

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heart for him. "I well remember," he has told us himself, "that when I was a student, no young man could pass through his first year without being constrained to re-examine his personal hope and motives for seeking the sacred office." No doubt this is primarily an encomium upon the pungency of the religious teaching of those four great men under whose instruction he sat—Drs. Archibald Alexander and Samuel Miller, Drs. Charles Hodge and Addison Alexander. But it is a leaf, also, out of his spiritual autobiography. His fellow-students bear consentient witness to the singleness of his purpose, the seriousness of his character, the dignity of his bearing, and the attractiveness of his personality. "He was a hard student," writes one, "industrious and painstaking; as a man, solid and judicious, and hence wielding much influence over men." Another touches the heart of the matter when he remarks that he had obviously said to himself, "This one thing I do." "He did not fritter away his time," continues this informant; "he made theology, the grandest of the sciences, his study, and how to deliver the gospel message most effectively." "The memory of what Paxton was," he adds, "and of his devotion to theology and to his Lord and Master, has remained with me, and has been a distinct and decided help to me in my weakness and in my times of doubt and difficulty."

One of the things Dr. Paxton always congratulated himself upon was that he had had a double training in theology. "The class to which I belonged," he tells us, "heard" Dr. Archibald Alexander's "lectures upon Didactic Theology as well as those of Dr. Hodge. Dr. Hodge gave us a subject with massive learning, in its logical development, in its beautiful balance and connection with the whole system. Dr. Alexander would take the same subject and smite it with a javelin, and let the light through it. His aim was to make one point and nail

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it fast. I always came from a lecture with these words ringing through my mind, 'A nail driven in a sure place.' " But his devotion to the study of theology was more than matched by his zeal in cultivating the art of presenting its truths in strong, clear and winning public address. A doctrinal preacher he wished to be, because he felt to the core of his being that it is useless to preach at all unless you preach the truth. But the real end of his study of doctrine was that he might become a doctrinal preacher. He had no sympathy with that kind of doctrinal preacher which he called, not without a touch of contempt, "a theological grinder"; and whose procedure he described as "crushing and pulverizing truth between logical millstones, and then doling it out, grain by grain, particle by particle, as if the bread of heaven were scarce, and the minister restricted to a slow and frugal distribution." He longed to become himself a preacher who could preach doctrine—as he put it—"all ablaze," who could "put the light of his own living experience inside" the doctrine, and "make it a spiritual transparency" which would "interest and attract." "A heart that is full of Christ," he said, "will gild every doctrine with the halo of His glory."

With this ideal held steadily before him, he spared no labor in perfecting himself in the art of orally presenting truth. Already in college, we will remember, he had exhibited marked oratorical gifts: and during the interval between college and seminary he had exercised these gifts in political speaking. Now, however, he set himself definitively to develop them to their utmost capacity. His sister remembered all her life his diligence on his visits home in the training of his voice: there was a jutting rock on the mountain-side to which he would resort for this purpose, and which lived in her memory as her "brother's pulpit." His fellow-students noted not only the diligence

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but the success of his efforts. "When he was to preach or to conduct a prayer service," one of them writes, "we students were always present, and we all expected he would make a great and popular preacher." There was one special occasion for the exercise of his gifts arising in the course of his senior year, to which he looked back as to a kind of epoch in his life. It was in the month of February, 1848. A precious work of grace was going on in the Tennent Church, and Dr. Alexander was applied to for aid. He sent three students, of whom Dr. Paxton was one; and unexpectedly to themselves they were thrust into the thick of the work. "The blessing that rested upon the people," said Dr. Paxton in relating it, "seemed to fall on us." The way one of his fellow-students puts it is, "They conducted the services with marked success."

As his seminary life drew to its close, it became evident enough that such a young man would not go begging for a pulpit. Calls came to him unsought and even somewhat embarrassingly. But the people of his own region who knew him well had been wise enough to forestall all others. Already, on the sixteenth of February, 1848, "the congregation of East Conococheague, commonly known as Greencastle," had sent him a hearty call and had received assurances of his acceptance. He was on the field as soon as the seminary closed, and was formally ordained and installed on the fourth day of the ensuing October. He was only twenty-four years of age, but was far from a callow and unformed youth. One who knew him well describes him as at the time "a remarkably handsome young man of a commanding presence, a superb figure, with beautiful eyes and a splendid voice." He was already a "great sermonizer," to whom large congregations listened "with almost breathless attention." It is interesting to learn that he had already worked out that peculiar method of preparing his sermons which he employed throughout

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life—"walking them out," as he expressed it, that is, mentally composing them while he paced back and forth in his study, thereby wearing a pathway in the carpet which observant visitors used to amuse themselves tracing out. "In 1849-1850," writes my informant, "I was teaching in the Chambersburg Academy, and, as a licentiate, was supplying the church at Fayetteville, five miles out. Mr. Paxton's kindness of heart and friendliness were exhibited in this, that he was willing to come and preach for me. . . . After dinner Paxton said to me, 'I must be alone this afternoon, to make my preparation to preach this evening.' He told me he had selected Romans 3:19 for his text. He spent a couple of hours, perhaps more, walking to and fro in the little parlor, arranging his heads of discourse, gathering his illustrations, and going over the words and sentences that he would use—without a book, save the Bible, without a scrap of paper, without pen or pencil. That a man could do such a thing and then preach such a grand and thrilling sermon as we heard that evening filled me with astonishment."

The church of Greencastle was one of those good old churches characteristic of the region, with a membership at the time of about two hundred and paying a salary of six hundred dollars. The reportable results of the young minister's labors during his two years of work there were twenty-one additions on confession of faith, the first fruits of the great number of six hundred and ten of whom it was his privilege to become thus the spiritual father before the ministry thus inaugurated reached its close, yielding an average of about eighteen for each year of his active work. From Greencastle he was transferred to Pittsburgh at the end of the year 1850, and was formally installed pastor of the First Presbyterian Church of Pittsburgh on the twenty-eighth of the following January. This new church was but little larger in mere number of

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communicants than the one he had left, but it was of indefinitely more importance, possessing, indeed, a truly metropolitan influence and burdened with thronging metropolitan responsibilities. We cannot stay to tell the story of the young pastor's reception. Suffice it to say that the new pastorate was most auspiciously begun, and its very first months were marked by a work of grace which had scarcely died away before it was followed by another and stronger wave of interest which not only added largely to the membership of the church, but greatly increased the fervor of its religious life and the energy of its Christian activity. The membership grew steadily throughout the pastorate from two hundred and thirty-seven at its beginning to four hundred and forty-six at its close. And membership in Mr. Paxton's church—or now, since Jefferson College had honored itself by conferring upon him in 1860 the degree of D.D., we must say Dr. Paxton's—meant something. In reaction against the abounding wickedness of a great city, the ideal of Christian living was cast very high in the First Church of Pittsburgh, and very strict obligations were laid upon its members. From 1860 its protest against the prevalent laxity was embodied in a distinct understanding that communing members should abstain from such worldly amusements as the opera, theatre, circus, cards. The measure had at least the effect of compacting the membership into an efficient body of serious men and women who were in earnest in the development of their own spiritual lives, and effective in the campaign against vice. An outward sign of the prosperity of the church was the building of a handsome new edifice in the opening years of the pastorate. But this was only one landmark of a constant growth in strength and influence through these eventful years.

To appreciate how eventful these years were we need only to remind ourselves that within their compass fell the

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great Civil War, and to recall what that war, quite apart from the upheaval it wrought in the whole land, meant especially for the expansion of Pittsburgh. The anxieties, the responsibilities, the labors that were cast at such a time upon such a church and upon such a pastor, it is difficult for us in these quieter times adequately to estimate. It is enough to say that the strain was borne by congregation and pastor with unfailing dignity and success. Dr. Paxton's personal attitude during this great struggle was that of a convinced and enthusiastic loyalist. In the memorial sermon preached upon his predecessor in the pastorate of the church, Dr. Herron, who died on the eighth of December, 1860, he already passionately asserts the "sacredness of the compact which bound these States together." He was not a member of the Assembly of 1861, and I do not know what he thought of the famous "Spring Resolutions" passed there. Possibly, like Dr. Charles Hodge and Dr. Robert J. Breckinridge, that they were *ultra vires*. But if so, this did not in his case, any more than in theirs, affect his profound conviction of the righteousness, nay, the sacredness, of the principles asserted in those resolutions. In the Assembly of 1862, accordingly—now, alas! no longer the Assembly of the whole land—he cast his vote for Dr. Breckinridge's paper on "The State of the Church and of the Country," in which much the same ground was taken.

On the succeeding Thanksgiving Day—November the twenty-eighth, 1862—he preached a striking sermon, in which sounds the note not only of courageous but of optimistic loyalty, that appears to have rung through his whole life in those dark days. I refer to this sermon here that I may take from it a clause which suggests an interesting incident in Dr. Paxton's life, in which some of the primary traits of his character are revealed. I do not quote this clause, you will observe, as a characteristic one:

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it is quite possible that in calmer days Dr. Paxton might have modified its phraseology. He is speaking of the last months of Mr. Buchanan's administration, and he characterizes them, shortly, as a period when "imbecility filled the Presidential chair." Now in the closing chapter of Mr. George Ticknor Curtis' "Life of James Buchanan" you will find a beautiful letter from Dr. Paxton, describing how, in August, 1860, when events were already hastening to the dreadful gulf which was opening before the nation—after the division of the Democratic party had been hopelessly accomplished and the election of the Republican candidate was practically assured, and after the speech of July the ninth, in which Mr. Buchanan cast in his lot with the Southern wing of the Democracy—Dr. Paxton held repeated earnest conferences with Mr. Buchanan on the nature of experimental religion and the significance of a profession of faith in Christ, and received from him assurances of his trust in the Saviour and of his purpose of soon uniting with the church. It is like an oasis in a thirsty land to fall upon this record of faithful pastoral work in the midst of those tumultuous years. What a light it throws upon the intensity of Dr. Paxton's political convictions, that fresh from these intimate interviews, in which his own heart had been aglow with Christian love, his judgment of his interlocutor's political policy remained absolutely unaffected! But, above all, what a sense we obtain of his absorption in his pastoral functions! It is a beautiful sight to see him, in the midst of that violent campaign, when men's passions were stirred to their depths with political rancor, sitting quietly in conference with a political opponent whose dispraise was not only on the lips of all his companions but embedded deeply in his own heart, conversing with him day by day on the serious concerns of the soul, and never, apparently, even tempted to permit the feelings engen-

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dered by the political strife to mar the perfection of his pastoral attitude, or to distort his judgment of the purity of heart of his distinguished disciple. "I have never entertained a doubt of the entire honesty of Mr. Buchanan's religious impressions," he testifies years afterward, "or of the reality of his religious convictions."

No doubt the pastoral instinct and skill revealed in such an incident had much to do with the fruitfulness of his Pittsburgh pastorate. But above everything else Dr. Paxton was, in those Pittsburgh days, the preacher. Coming to them in his youthful vigor, he yet brought with him a perfected homiletical art. From the beginning he easily took rank among the first preachers of the two cities, although there were numbered among them men like Drs. Swift and Howard, Drs. Plumer and Kendall, Drs. Jacobus and Wilson, every one of them, as one of their constant hearers phrases it, "a prince unrivaled in his own style and manner." Dr. Paxton's special "style and manner" involved the most elaborate preparation, and particularly the most exact attention to the structure of his sermons. Some felt that, as a result, they were apt to be even "faultily faultless," and to sacrifice something of fervor to methodical development and grace of expression. This was not, however, the general opinion: his audience-room was ever crowded with eager hearers, and he was sought after on every hand for those occasional addresses for which chaste speech is essential. The themes he chose were ordinarily "those that lie at the heart of the Gospel." "He always gave himself plenty of time, and as a rule took the full hour." "He set his sermon squarely on his text as a tree stands on its taproot: sent out smaller roots all through the context: the trunk was short and stocky; then he threw out the great branches, following each to its smaller limbs and even twigs, until his sermon stood complete and symmetrical

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and stately like one of the great live-oaks of California.” “His literary style,” continues my informant, “was clear, methodical and elevated. His appearance, address and action in the pulpit were those of an Apollo. A more graceful man I have never seen in pulpit or on platform. Tall, slender, erect, faultlessly attired, every motion was easy, natural, dignified and all in perfect taste.” Such was Dr. Paxton in his prime, as he appeared in the pulpit—a model preacher, worthy of all imitation in matter and manner alike, while in the art of “dividing a text” he was looked upon as beyond the possibility of imitation.

Is it any wonder that he was greedily coveted by the seminary over in Allegheny? Surely he had been destined and trained just that he might teach young men how to preach! The opportunity to secure his services for this great work opened at last, we may well believe, somewhat unexpectedly. The authorities of Princeton Seminary appeared at the Assembly of 1860 with a request that a fifth professor be granted them—a Professor of Sacred Rhetoric. As they came with the endowment of the chair in their hands, the request could scarcely be denied. The authorities of the Western Seminary at Allegheny, however, felt they must not be outdone by Princeton; and they succeeded in persuading Dr. Paxton to undertake the teaching of sacred rhetoric in that institution as its fifth professor. But as they had no funds provided for his support, with characteristic generosity he gave his services to the seminary for the whole period of his occupancy of the chair (1860–1872) entirely gratuitously.

Precisely what the directors of the Western Theological Seminary desired of Dr. Paxton, and precisely what he undertook at their importunity, was to come and teach the students to preach as he preached. They saw in him a model preacher, into the likeness of whom they

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earnestly desired that their students might be moulded. He saw in the task that had come to him unsought an opportunity, not to philosophize upon the principles that underlie the homiletical art, nor to discuss the nature of preaching as a literary form, but simply to show the young men gathered in the seminary how to do it. If there ever was a preacher in the chair of preaching, it was Dr. Paxton. At the first, indeed, it may well have seemed to the Allegheny students that there was little essential difference between his lectures and the sermons they were flocking to hear from him Sabbath by Sabbath over in Pittsburgh. He opened his course with a series of what may very well be called sermons on the preachers of the Bible, beginning with Enoch and running regularly down to our Lord and his apostles—sermons marked by all that closeness of scrutiny of the text, faithful eliciting of its substance and powerful application of its lessons which characterized all his preaching. Only, as he was now addressing not a general audience but a body of prospective preachers, the lessons which he pressed upon their consciences were lessons for preachers. In reading over the notes of these lectures, I have been deeply impressed by their value as a preparation for entering upon a formal study of homiletics. Account for it as we may, the study of the formal arts is apt to be approached by students in a somewhat light spirit; and even what we call “sacred rhetoric” has not always escaped this fate. I cannot conceive, however, a serious-minded student approaching the temple through the propylæum which these opening sermons of Dr. Paxton’s built for it without putting the sandals once for all off his feet. And I am disposed to think that a large part of the power exerted by Dr. Paxton as a teacher of homiletics was due to the success with which he induced and maintained in his pupils a sense of the holiness and responsibility of a preacher’s function.

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With all the attention he gave to their form, sermons after all were to him interesting chiefly because of their substance and of their purpose: and he kept his students constantly aware of the sacredness of their substance and the holiness of their purpose. When he tells them in these opening lectures that “the true idea of preaching is the explanation of the Word of God”—that “the object of preaching is nothing else but to make clear what the Lord has taught”—he sounds the key-note of his entire homiletical instruction.

When, these introductory lectures being over, Dr. Paxton passes to the direct inculcation of the art of sacred rhetoric, his main characteristic as a teacher of homiletics springs at once into its fullest manifestation. I mean his intense practicality. The lectures are analytical and precise: the entire subject of sacred rhetoric is developed in them with formal completeness: but the whole tone and effect are those of a master-workman training his apprentices in the practice of an art. It is perfectly clear that Dr. Paxton is simply showing his pupils how to do what he has himself been accustomed to do with so great success; taking them into his confidence, so to speak, and making them free of the secrets of the trade. And this effect is powerfully reinforced by another striking element in his teaching—what we may call its empirical basis. Discarding all *a priori* theorizing as to what a sermon ought to be, he had set himself to make a survey of the existing sermonic literature with a view to ascertaining what, as an actual fact, good sermons are. His enunciations of the principles of sermon-building had in them, therefore, the vitality that comes from touch with the real.

The results of his exhaustive study of English sermonic literature he incorporated especially in lectures on the various methods of unfolding themes and later on the

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several classes of sermons. These lectures may justly be regarded as the heart of his instruction in homiletics. He placed a very high value upon this elaborate piece of inductive work; and if he can be said to have had a hobby it must be discovered in his untiring zeal for sermonic analysis. His own skill in "dividing a theme" was remarkable; and he held it to be the highest accomplishment of a preacher to possess the power to distribute a text into its natural divisions, so that its entire message might be developed in an easy and effective presentation. He therefore begrudged no time or labor spent in cultivating this talent in his pupils; he not only presented the subject elaborately in his lectures, accompanied with abundant illustration, but diligently trained his pupils in the practice of the art, and himself set them an example which they might emulate but could scarcely hope to equal.

What now it is particularly interesting to observe is that all this was just as true of Dr. Paxton the first year of his teaching at Allegheny as it was the last year of his teaching at Princeton. One of the surprises which were brought to me by reading over the notes of his first year's lectures at Allegheny was the discovery that his elaborate scheme of sermonic division lay already complete in them. Certain minor adjustments were subsequently made, and the illustrative examples were multiplied and modified; but the scheme is there in its entirety. All this wide-reaching study of sermonic literature, all this elaborate induction of the proper structure of a sermon,—it had all been carried through by the young pastor for his own personal benefit, and the results were ready for presentation to his pupils from the first. This young pastor, you will see, was certainly diligent in business, and notably illustrated in his own person the prescription for success in sermonizing he was accustomed to give in these words: "Work! work! work!"

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The teaching in the seminary at Allegheny, it will be understood, was not instead of, but in addition to the pastorate in Pittsburgh. The seminary teaching, indeed, continued for some years after the close of the Pittsburgh pastorate. The latter came to an end in the midsummer of 1865. The circumstances which brought it to a close recall us to Dr. Paxton's private life. Here, too, he filled out the measure of a normal human experience and was not left without the chastening of sorrow. Shortly after coming to Pittsburgh he married: but soon lost both wife and child. It was not until late in 1855 (Nov. 8) that his household was established by a marriage with one who might well be called a daughter of the church indeed,—Miss Caroline Sophia Denny, whose distinguished father, the Hon. Harmar Denny, had served the church with rare devotion as an elder for a generation, and whose grandfather, Major Ebenezer Denny, had been identified with its fortunes almost from its origin. In her Dr. Paxton found a modern example of that ideal wife described in the closing chapter of Proverbs, and of her the declaration was preëminently true that “the heart of her husband trusted in her.” It would be impossible to separate her part from his in the achievements of their joint life. The oldest son of this marriage—in 1865 a boy approaching his fifth birthday—was subject to an asthmatic affection to which the thick air of Pittsburgh was fatal. There was nothing for it but to seek a more salubrious atmosphere. Feeling the need of rest also for himself, Dr. Paxton proposed to retire for a season to the prairie lands of Minnesota, whither he had been accustomed to resort for recreation with his gun during his summer vacations. But he did not find it easy to escape. So soon as it was known that he was severing his relations with the Pittsburgh church he was besieged with applications for his services. Among other applicants the Board of Educa-

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tion sought him for its Secretaryship. He put them all resolutely aside for the meanwhile; but found them just as clamant on his return from his vacation. In the end he accepted a call to the First Presbyterian Church in New York, into the pastorate of which he was formally installed on February the first, 1866.

In removing from Pittsburgh to New York, the centre of gravity of his work, so to speak, somewhat changed. In Pittsburgh everything ran up to the pulpit as its head: in New York it was rather the work of administration which took the central place. At no other period of his life was his preaching more admired: but the relative importance of preaching in the impact of his church on the world was less in New York than in Pittsburgh. The First Church of New York was the centre of the most ramified charities. It was veritably the mother church of the city, from which flowed forth nourishment for every religious and benevolent enterprise. "No one can study the history of this church," Dr. Paxton has himself remarked, "without being impressed and amazed at the streams of beneficent influence that have gone out from this source, and at the manner in which this church has been intimately connected with all those great moral, religious, benevolent, philanthropic and patriotic agencies which, from the very earliest times, controlled the formative influences in the growth and development of this great city." Not content with lavishing its fostering care upon charitable organizations—churches, schools, colleges, seminaries, hospitals, asylums—at home, and becoming "literally a 'fountain of living waters' " to the Boards of the Church, it had gone as far afield for objects of its beneficence as worthy needs could be discovered. "Dr. Chalmers' great schemes for the Church of Scotland received their first encouragement here," and through many years continued support. Much of the work of the

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Waldensian Church in Italy was made possible only by aid from this church, and the theological seminary at Florence was built from this source. Into the midst of this abundant stream of wisely directed beneficence Dr. Paxton came in 1866, when it was running so full that, like Jordan in the time of harvest, it was overflowing all its banks. The contributions of the church to the Board of Foreign Missions alone during his pastorate averaged nearly thirty thousand dollars annually and aggregated more than half a million. Other things were in proportion. To name but a single item, the Presbyterian Hospital was rendered possible only by a gift from Mr. James Lenox. He, of course, was the greatest giver, but not the only great giver. Mrs. Winthrop, for example, whose splendid bequest this seminary hopes soon to enter into the enjoyment of, placed a large sum annually in Dr. Paxton's hands to be distributed at his discretion.

As pastor of this church Dr. Paxton became, therefore, very much a man of affairs, an almoner to the Church universal. "His labors during this period," as one who knew him well and watched his work with sympathetic eye remarks, "were enormous, and yet they were transacted with a kind of calmness and equipoise which never failed to impress one with the sense of a great deal of reserve power." As pastor of the First Church, he was *ex officio* a member of the Boards of three noble charities: the Presbyterian Hospital, the Leake and Watts Orphan House and the Sailors' Snug Harbor. The Boards of the Church claimed his services: he was elected a member of both the Home and Foreign Mission Boards; and served the former until 1880, as President from 1876 to 1878; and the latter until his death, as President from 1881 to 1884. While at Pittsburgh he had, of course, been a director of the Western Theological Seminary (from 1852); and he was also a trustee of Jefferson College (from

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1853). Coming to New York, he substituted for these the directorship of the seminary (from 1866) and the trusteeship of the college (from 1867) at Princeton—in the former of which he served until his election as professor in the institution (1883), and in the latter until his death. In addition he was chosen director of Union Theological Seminary in 1873, and served until his removal to Princeton (1884). His appointment as trustee of the General Assembly (1892) came later, but may be mentioned here for the sake of completeness. All these positions of trust he filled not only with dignity, but with a careful attention to their duties and with a wisdom of counsel which earned the unaffected admiration of his coadjutors. In addition to the cares they brought him, he acted as lecturer on Homiletics and Sacred Rhetoric in the Union Theological Seminary, New York, during the years from 1871 to 1873—repeating there his Allegheny lectures to the satisfaction of both the governors and pupils of the institution.

The greatest ecclesiastical event which occurred during Dr. Paxton's New York ministry was, of course, the reunion of the Old and New School branches of the Church. He was of the number of those who did not look with satisfaction on the movement for union. Oddly enough, however, as a member of the Assembly of 1862, when corresponding delegates to the New School body were for the first time appointed, and of that of 1870, when the consummated union was set upon its feet, he was an active factor in both the beginning and end of the movement. Except so far as was involved in becoming a signatory of the Pittsburgh Circular of 1868-9, I do not know that he took any large part in the debates of the time. When once the union was accomplished, however, he became one of the chief agents in adjusting the relations of the two long separated bodies. No one, for example, was more influential than he at the Assembly of 1870 in determining the

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formal adjustments. And in general it is not too much to say that his attitude of "loyal and affectionate adherence to the interests of the united Church," and his cordial and appreciative intercourse with the formerly New School men, were among the most powerful influences which were working toward the healing of old wounds. When he came to New York, very little active fellowship existed between ministers serving in the two Churches: he was scarcely more than on the footing of speaking acquaintance with his nearest ministerial neighbors of the other communion. Immediately after the union, however, all this was changed. He rapidly formed close friendships with his New School colleagues — with Dr. William Adams, first of all, for whom he cherished a boundless reverence; with Drs. Henry B. Smith, Thomas H. Skinner, Robert R. Booth, Howard Crosby, Charles H. Robinson. He was, of course, elected at once to the famous Ministerial Club, *Chi Alpha*, where his social intercourse with his brethren found a centre; and even, as we have seen, was shortly lecturing in Union Seminary and holding a permanent position on its Board of government. When, at the unveiling of the tablet to Dr. Archibald Alexander's memory, at Princeton Seminary, he declared in his half-humorous way, "It is wicked now for any one to have memory enough to recollect that there was ever anything but one happy, undivided Presbyterian Church," he preached nothing but what he practiced.

With the origin of the General Presbyterian Alliance also he had a somewhat close connection. He was a delegate to the first meeting of its council, at Edinburgh (July, 1877), and delivered there an address on Home Missions in America. It fell to him to preach the opening sermon at the second council, which met in Philadelphia, September, 1880. Meanwhile he had been sent to the General Assembly of 1880, and had been elevated to its moderator-

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ship by acclamation—an honor which has been accorded to very few in the history of the Church. At the opening of the ensuing Assembly (1881) he preached what seems to me at least an even more notable sermon than the much-admired discourse which he delivered at the opening of the Alliance. These two meetings of the Alliance and the five Assemblies which have been adverted to—those of 1860, 1862, 1870, 1880, 1881—seem to be all those to which he was accredited as a commissioner. He never shirked any duty that was laid upon him, but he did not seek the supreme court of the Church as his chosen field of labor. He had been twelve years in the ministry before he was sent to the Assembly: he remained twenty-three years in the ministry after his last service as a member of the Assembly. They were a curiously notable series of Assemblies, however, in which he served: 1860, when the great debate on the organization of the Boards was held, running out in its ramifications into the whole theory of Presbyterianism, and Drs. Hodge and Thornwell met in titanic conflict; 1862, in the midst of the excitement of the war, when the air was palpitant with internecine strife; 1870, when the union between the two Churches was given effect in an infinite variety of adjustments; 1880 and 1881, when the debates on the Revised Book of Discipline took place and the reorganization of the Synods was effected.

And now we approach the last stadium of Dr. Paxton's active service. In 1883 he came to Princeton to take up the work of the chair of Ecclesiastical, Homiletical and Pastoral Theology, made vacant by the resignation of Dr. McGill. His church, which had grown steadily under his hands from the two hundred and fifty-seven members it reported in 1866 to the four hundred and nine it reported in 1883, and whose affection for its pastor had grown with the years, was loath to give him up. He himself,

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to whom preaching was as his vital breath, was loath to give it up. The professor's chair was no novelty to him; but the professor's chair alone—it was difficult for him to reconcile himself to that. One of his early pupils at Princeton recalls a scene on the occasion of a visit of Mr. Moody to Princeton, when Dr. Paxton was with that great revivalist in the inquiry room. "I see him now," he writes, "his face working with emotion, too much overcome at one time by his feelings to be able to lead in prayer. The next day in the classroom he told us he was homesick for the pastorate." But God's work must be done; and Dr. Paxton was accustomed to do it: and he felt at least that next to preaching itself the training of preachers was the most blessed of services.

The chair to which he consecrated the remainder of his life, it will be observed, was a much more comprehensive one than that which he had occupied at Allegheny and New York. It included, as he was accustomed to point out, three separate branches of instruction. During the first years of his occupancy of it, he naturally fell back upon his Allegheny lectures in Homiletics and directed his energies to the creation of a course of lectures in Church Government, using meanwhile in Pastoral Theology a text-book, which he supplemented from his own experience. In 1888 and 1889 he turned back to the lectures on Homiletics and largely remodeled them, retaining, however, permanently the core of his Allegheny lectures. I suppose we all recognize that it was in these Homiletical lectures, supplemented by his practical drilling of the students in preaching and text-dividing, that Dr. Paxton's work of instruction culminated.

As at Allegheny so at Princeton it was his practical genius which informed all his teaching. No note is struck more persistently by his pupils in their reminiscences of his classroom than this. Says one: "I found his course

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exceedingly helpful. I can hardly conceive of a more thorough and suggestive series of lectures on Homiletics than that which he gave us. . . . I found them practically of the greatest value in my own work as a preacher; so much so that when I went to India I delivered in Hindustani the substance of his course, in a brief series to the students in the training-school for preachers with which I was connected." Says another: "He was eminently a pastor in the pastoral chair. The teaching was concrete. . . . He taught not so much the philosophy as the art, . . . but with devotional spirituality, on a high level and with just balance. . . . His teaching of ecclesiastical law was especially pleasant. He was a stout Presbyterian, and bated no jot of constitution or deliverance, but he was not dry nor deadly technical. He evidently knew the law and had seen its practical workings, but he never forgot that the great thing was the life and progress of the Church, and that ecclesiasticism was not an end in itself." Says yet another: "The most valuable part of Dr. Paxton's work, as far as I was concerned, was his Pastoral Theology. Many of the suggestions he gave me I found to be workable and helpful. I was especially helped by his cautions what not to do. I may say that in practical work outside the pulpit, Dr. Paxton gave me more help than any one I have ever known."

With all this, however, it was not after all his practical genius which was the chief note of Dr. Paxton's work in the seminary. That was rather what one of his pupils whom we have just quoted calls his "devotional spirituality." Above everything else his heart was set on quickening in his students' minds a sense of the sacredness of their calling and on fanning the fires of their spiritual life into a blaze. A fervent and devoted heart he held to be the best preparation for preaching the gospel. His sermons, his conference talks—both of which were greatly enjoyed

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by his pupils,—his prayers, in which he was mighty before God, and indeed his whole intercourse with the student body wrought together powerfully to this result. He had a happy habit of addressing a few words to each class at the opening of the scholastic year, with a view to awakening them to a sense of their opportunities and responsibilities as soldiers of Christ. Some of the memoranda of these little addresses have got caught between the leaves of his lecture-notes, and so have come to our hands. Here is a sample of them, addressed to the senior class:

Have known you well as Juniors and Middlers.
Congratulate you on your advancement as Seniors.
Involves responsibility.
Influence of Senior Class.
Think of your position.
Good use of this year.

1. Try to grow in piety.
2. Don't trifle away time upon
Too much preaching,
Seeking a call.

It is particularly needful to attend to these traits in Dr. Paxton's work in the seminary, because there lay behind them a definitely formed and tenaciously held theory of the functions of theological seminaries which he never lost an opportunity to enunciate and enforce. To him theological seminaries were specifically training-schools for the ministry, and he earnestly desired that they should be administered strictly on this principle and to this end. There was nothing he feared more than "scholasticism" in our seminaries. The liveliness of this fear, I cannot but think, betrayed him now and again into judgments and expressions which were somewhat extreme. He was perfectly clear that the minister should be soundly educated, and, indeed, when that is possible without loss

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of spiritual power or spiritual opportunity, profoundly learned: and he was ready to grant that, therefore, rich provision for communicating knowledge must be made in our seminaries. But he was perhaps overapt to see the spectre of "scholasticism" lurking behind measures the practical value of which for the average ministerial preparation was not immediately apparent. After all said, however, what he took his real stand upon was the perfectly sound position that our theological seminaries are primarily training-schools for ministers, and must be kept fundamentally true to this their proper work.

From this point of view he was never weary of warning those who were charged with the administration of these institutions against permitting them to degenerate into mere schools of dry-as-dust and, from the spiritual standpoint, useless learning. A very fair example of his habitual modes of thought and speech on this subject may be read in the charge which he delivered to his life-long friend, Dr. A. A. Hodge—whom he loved as a brother and admired as a saint of God—when Dr. Hodge was inaugurated as professor in this seminary. Permitting himself greater freedom, doubtless, because he knew he was addressing one sympathetic to his contentions, he becomes in this address almost fierce in his denunciations of a scholastic conception of theological training, and insistent to the point of menace in his assertion of the higher duty of the theological instructor. Pointing to the seminary buildings—he was speaking in the First Church—he exclaimed: "There stands that venerable institution. What does it mean? What is the idea it expresses? . . . Is it a place where young men get a profession by which they are to make their living? Is it a school in which a company of educated young men are gathered to grind out theology, to dig Hebrew roots, to read patristic literature, to become proficient in ecclesiastical dialectics,

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to master the mystic technics of the schoolmen, and to debate about fate, free-will, and the divine decrees? If this be its purpose, or its chief purpose, then bring the torch and burn it! . . . We do not in any way depreciate a learned ministry. We must have learning. . . . But whenever in a theological seminary learning takes the precedence, it covers as with an icicle the very truths which God designed to warm and melt the hearts of men. . . . No, no, this is not the meaning of a theological seminary. . . . It is a school of learning, but it is also a cradle of piety." Accordingly he exhorts in almost flaming speech the individual professor to look well to his personal responsibility. Let no one dare say, he cries, that his business is to teach only a certain section of theological science. His duty is not merely the impartation of "a certain *quantum* of information on a given subject," but to take his part in the training and inspiring of men to save souls. "I stand here to-day," he solemnly declares, "to say to you and to every member of this faculty, '*This is your department!*'" "The professor's study must be a Bethel in direct communication with heaven; and a theological seminary must be a Bochim from which strong cries for help are constantly going up." Such was Dr. Paxton's ideal of a seminary. He preached it without cessation. And he lived up to it. His own study was a Bethel: his own classroom was a Bochim.

I have said nothing about Dr. Paxton's literary output. It is a subject which does not suggest itself with reference to him. The *cacoëthes scribendi* is a disease from which he was immune. He had no literary ambitions. His chosen method of expression was oral: with this I will not say merely he was content; he seemed to have even a distaste for the pen and a positive dislike for print. He did not write even his sermons; and we may be sure that he wrote his lectures only as a concession to a hard necessity. To

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write for the sake of writing, to print for the sake of printing, would have seemed to him almost a superfluity of naughtiness. I believe the only review article he ever printed was one on "The Call to the Ministry," which he gave me for the first number of "The Presbyterian Review" of which I was an editor; and even that had not been written in the first instance for publication. He also gave me for that and the next number a couple of short book notices; and later—for "The Presbyterian and Reformed Review"—a loving obituary tribute to his old friend, Mr. A. D. F. Randolph. I am very proud of these tokens of his regard, knowing well that nothing but affection can account for them. It could not be, however, but that some of the sermons of a man so justly famous for his sermons should find their way into print: and naturally a number of the occasional addresses of one so sought after for occasional addresses failed to evade publication. Thus it happens that, after all, a considerable body of printed material remains to preserve to us some suggestion of this winning speaker's manner. Some thirty separate items have come under my eye. Among them perhaps special mention should be made of his elaborate scheme of Divisions of Sermons, which he permitted late in life to be printed, not published, for the use of his classes. Those who are fortunate enough to possess copies of it will feel that they have in it a part of Dr. Paxton himself.

Dr. Paxton was permitted to labor among us here in Princeton for a period of twenty years. He had already entered his sixtieth year when he came to us (1883): he was approaching his seventy-eighth birthday when he was impelled to seek relief from his responsibilities; and he had reached his eightieth year and had completed the full tale of twenty years of service before he ceased to deliver lectures in the seminary. The burden of years as they

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gathered upon his shoulders never dimmed his eye, or bowed his form, or halted his step. But yielding to the requisitions of his physicians, he asked to be released from the cares of office at the close of the academic year of 1901–1902. During the protracted illness of Dr. William Henry Green, he had, in addition to the conduct of his chair of instruction, discharged also many of the duties of head of the seminary; and from February the tenth, 1900, when Dr. Green died, he had been formally, as well as really, its head. What it meant to him to unbuckle the harness he had so long worn no one will ever fully know. He has himself, in his encomium on his predecessor in the pastorate of the First Church of Pittsburgh, eloquently portrayed the trials which accompany such an experience. If he passed through such a testing time it was concealed from the observer. It impressed no frown upon his brow: it wrung from his heart no repining cry.

Nor, in any true sense of the word, can it be said that his work was over when he turned away for the last time from his classroom door, and descended forever the pulpit steps—that pulpit which had, through all these years, been his throne from which he ruled as king. Changed, not completed, his work: perhaps we should not even say changed. For Dr. Paxton's power always lay more in what he was than in what he did, and the best of all his sermons was the sermon he preached by his life—by the benignity of his bearing, the thoughtful charity of his intercourse with men, the very glow of his serene countenance.

Affectionate in look

And tender in address, as well becomes

A messenger of grace to guilty men,

he was the living embodiment of Cowper's ideal of the faithful pastor. Students have declared that it was a

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benediction simply to sit in the oratory of Stuart Hall and look upon his devout countenance as he sat on the platform. Ladies have remarked that to encounter him casually in the street of a morning brought a blessing upon the day. "No one could fail to see the reflection of the Lord upon his face," or "to feel faith revived and courage strengthened and love deepened as they listened to his cheery voice and perceived whence the springs of his life flowed." And so, as he went back and forth to the devotional exercises of the seminary, of which he was a faithful and devout attendant to the end, and as he walked daily through the streets, though his voice was no longer heard in classroom or pulpit he was still our teacher and our preacher.

"There will be work for you at the last," says Dr. Robertson Nicoll, in one of his searching addresses—"not the old work. . . . The misery in which Christian lives often close is largely due to the attempt to continue work for which the toiler has ceased to be fit. Leave that, and there is other work. The cities of Israel are not gone over. . . . The orator may have to content himself with the pen. The preacher may have to step from prominence to obscurity. But whosoever has passed over the enchanted ground to Beulah is a mighty influence. His force is not to be measured by the old tests, but it radiates from him continually. It keeps silently conquering new fields and is unspent at death." We have seen these words fulfilled before our eyes. During these last years Dr. Paxton abode in the land of Beulah, and there radiated from him

The splendour of a spirit without blame.

At the last the end came with a certain suddenness, but with no shock. There was nothing in its circumstances to mar the impression of the peaceful days which preceded

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it. Even while on earth he had flung his heart before him—like the Bruce's—into heaven. It had been observed that he had talked much of the heavenly rest during the last months. It seemed in no wise strange that he should go whither his heart had preceded him. He came to his grave in a full age, like as a shock of corn comes in its season; and as we laid the body away in the profound conviction that—as the beautiful words in our Larger Catechism express it—it shall “even in death continue united to Christ and rest in its grave as in its bed, till at the last day it be again united with its soul,” what could our hearts say, except

O weary champion of the cross, lie still :

Sleep thou at length the all-embracing sleep :

Long was thy sowing day, rest now and reap :

Thy fast was long, feast now thy spirit's fill.

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A VERY large number of those who have been associated with Dr. Paxton at one or another period of his life have been good enough to write out some account of Dr. Paxton as they knew him. From these accounts there have been selected a few which seemed to contain reminiscences or estimates which the friends of Dr. Paxton ought not to miss seeing.

I

From the Rev. Dr. Thomas K. Davis, Wooster, Ohio

DR. PAXTON AT THE SEMINARY AND AT GREENCASTLE

I WILL jot down whatever I can recall of the years 1846-1850, in connection with Dr. Paxton. I first became acquainted with him when I entered the seminary at Princeton in the fall of 1846. Being from the bounds of the same presbytery, I saw the more of him, and was often in his room. I seldom went there that I did not find Blain and Riheldaffer with Paxton. They seemed to be great friends.

Dr. Paxton had the great advantage of a fine heredity. It was to his grandfather, the Rev. Dr. William Paxton, who spent more than half a century with the Lower Marsh Creek Church, in Adams County, Pennsylvania, that the church and the world were, as I believe, indebted for William Miller Paxton. The elder Dr. Paxton was a tall and handsome man; his figure full, but not corpulent; a man of fine attainments, especially in theology and philosophy; a most attractive and impressive preacher, one who drew people in strong attachment to himself and to his teachings.

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Paxton was kind enough to invite me to visit him in vacation; and I remember spending a delightful day or two at Millers-town with a charming family. The father, Colonel James D. Paxton, was a very fine-looking and agreeable gentleman. Mrs. Paxton, I thought, was a very superior woman. An only brother, Dunlop Paxton, was then at home, at work; and an only sister was a lovely young woman. She afterwards became Mrs. Stevenson, the mother of the Rev. Dr. A. Russell Stevenson of Schenectady, New York. Some time after this, in company with Thad. Culbertson, a fellow-townsmen of mine and a Princeton student, a younger brother of the Rev. Dr. Culbertson of our China Mission, I visited the family when Colonel Paxton had charge of the Caledonia Iron Works, on the pike between Chambersburg and Gettysburg. There we spent a couple of days very delightfully with this excellent and interesting family.

When Paxton was to preach, or conduct a prayer-service in the Oratory, we students were always present, and we all expected that he would make a great and popular preacher. After his settlement at Greencastle, I heard him several times in the Falling Spring Church, in Chambersburg, and I found that our expectations were well founded and more than realized. He was a remarkably handsome young man, of a commanding presence, a superb figure, with beautiful eyes and a splendid voice. He had been a close student at Princeton, and had not frittered away his precious time in multifarious studies. He made theology, the grandest of the sciences, his study, and how to deliver the gospel message most effectively. So whenever it was announced in Chambersburg that he was to preach, everybody wanted to hear him, and large congregations listened with almost breathless attention to his impassioned and moving appeals. He was a great sermonizer. His mental grasp of whatever subject he selected was always firm and masterly. He selected no themes but such as lie at the heart of the gospel and always reach the hearts of the people. His analysis was clear and discriminating; his proofs strong and convincing; his illustrations appropriate and telling; his applications searching, eloquent, and impressive.

In 1849-50 I was teaching in the Chambersburg Academy.

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and, as a licentiate, was supplying the church at Fayetteville, five miles out. Mr. Paxton's kindness of heart and friendliness were exhibited in this, that he was willing to come and preach for me for a couple of days. We were entertained at the hospitable home of Elder Darby. After dinner, on Friday, Paxton said to me, "I must be alone this afternoon, to make my preparation for preaching this evening." He told me that he had selected Romans 3:19 for his text. He spent a couple of hours, perhaps more, walking to and fro in the little parlor, arranging his heads of discourse, gathering his illustrations, and going over the very words and sentences that he would use, without a book save the Bible, without a scrap of paper, without pen or pencil. That a man could do such a thing, and then preach such a grand and thrilling sermon as we heard that evening, filled me with astonishment. Of course the people who heard him, wherever he preached, were the more interested and delighted because he was so free, being unencumbered by notes, and so at liberty to display his natural and acquired gifts and graces to such fine advantage.

The prayers of Paxton at the seminary, at the family altar, or in public services, always impressed me greatly. Their sincerity, deep feeling, great fervor, and earnestness were calculated to enkindle feeling in the hearts of all who heard him.

When I knew him, and to the end of his life, Dr. Paxton, as I believe, devoted himself to his Lord and Master, Jesus Christ, and to the study of one thing—how to preach to his fellow-men, in the most effective way, the unsearchable riches of Christ. In his famous sermon before the Presbyterian Alliance in Philadelphia, in 1880, he announced as the first and leading characteristic of the Presbyterian family of churches, *loyalty to the person of Jesus Christ*. He was a typical Presbyterian himself, and the Lord Jesus Christ was all in all to him. Well would it be if all our young men who are preparing for the ministry, or who are now in the ministry, were as truly and wholly devoted to the person and cause of Christ as was Dr. Paxton, and if they would bend the energies of their being to the one business of preaching most effectively the pure and simple truth as it is in Jesus.

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I had intended saying that at the seminary and afterwards Dr. Paxton was dignified and grave. Some thought there was a reserve and stiffness about him, which prevented him from being a "popular fellow." But to those who knew him, his dignity was relieved by a very pleasant affability; and his serious gravity, by a gentle courtesy of manner and an agreeable sense of humor. The memory of what Paxton was, and of his devotion to theology and to his Lord and Master, has ever remained with me, and has been a distinct and decided help to me, in my weakness, and in my times of doubt and difficulty.

Oh, that every candidate for the ministry would take for his motto, as did William M. Paxton, and as did the great apostle of the Gentiles, "*This one thing I do.*" And did not one greater than the apostle Paul say, "*Wist ye not that I must be about my Father's business?*"

II

From the Rev. Dr. S. F. Scovel, Wooster, Ohio

DR. PAXTON'S MINISTRY AT PITTSBURGH

I. It was a remarkably successful ministry throughout the whole period of nearly fifteen years. During all this time the unity of feeling between pastor and people was never for a moment impaired. They were enviable years of prosperity in external things, and the church life deepened as it extended. One must go far to find a record in which there is so much cause for rejoicing and so little left to desire as in the history of the First Church from 1851 to 1865. And the closer this record is scanned the more evident do the causes of this rarely equaled prosperity become.

1. There was a singular adaptation of the young pastor to the existing conditions. With only two years of ministerial experience, he was unusually mature in character and judgment. His training from boyhood had been in the direction of prac-

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tical and effective speech. His original destination was the law, and his methods gave evidence of the directness which is indispensable in preparation for and practice of that profession. There was needed just such an alternation of gifts (compared with those of the retiring pastor) as was found in the new pastor. The circumstances of his entrance upon the work of the parish were all propitious.

2. To these was added the most affectionate welcome accorded by the venerable Dr. Herron. The new pastor was received—to use his own words—“with open arms.” The relations between the two, founded on mutual respect and esteem, were ideal throughout the ten years in which the life of the man whom the whole church loved and the whole city admired was spared for counsel and encouragement. It was little to be wondered at when the Elisha of this succession delivered the model memorial sermon from the text, “My father, my father, the chariot of Israel, and the horsemen thereof!”

3. Moreover, the rapidly increasing congregations, the condition of city prosperity, and the recognized pecuniary ability of the congregation, together with the decrepitude of the old building, pointed imperatively and persuasively to a new edifice. Begun in 1852 and finished in 1853, it was one of the handsomest of its time and stimulated the erection of other buildings of its own type. There was no need for such appeals as were necessary in 1787, when first-pastor Barr stirred the apathetic community with words of reproach as well as of exhortation. Nor was there any hint of resorting again to a lottery, despite the use of which a large debt had accrued at the building of 1806, to which debt property ultimately of great value was sacrificed. With united effort the great edifice rose with its impressive front (a reminiscence of Notre Dame in Paris) and its admirable audience-room. It became a power for good and an efficient aid in the new pastor’s work.

4. Not only did the congregations grow, but the membership grew. There was a constant migration from the surrounding counties to the city, and these counties (especially Washington) had been the scenes of great revivals and were sending some of their best Scotch-Irish character and conviction into the

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centre which so sadly needed them. Within the city the fight for a truly evangelical type of Christian faith and service had been won by the determined faithfulness of Dr. Herron. The higher type of Christian character had come to be accepted as the only one admissible for a member of the church. The residence sections, especially in Allegheny, were increasingly attractive, and the inaccessible suburbs were not as yet distractive. Class differences and separations were not much in the way. Some of all conditions and circumstances found a warm welcome from Christians as well as from Christ. There was widely extended mission-school work, and there were multiplying organizations for different forms of church activity. There followed large development of the church in benevolence and in the vitality which enabled it to bear (somewhat later in the century) a heavy draught upon its energies in aiding by members and money the planting and nourishing of the suburban churches.

It is much to say that the growth of the church kept pace for a long time with the growth of the city. The mid-century assurance of western prosperity was felt in the increasing value of property and volume of trade and productive activity. This gave opportunity, and imposed responsibility, and both were admirably met. It was a friendly atmosphere for all forms of Presbyterian faith. The elements which combined to constitute the United Presbyterian denomination were helpful in fixing the general tone of morality. There were no Sunday newspapers or theatres. Intemperance and the coarser vices were known, but they did not rule either in political or social life.

5. The house-to-house ministry of Dr. Paxton was never neglected. He was attentive but not indulgent. Constant and impartial and sympathetic in pastoral duty and opportunity, he was never willing to neglect the study for the street or the parlor. He was willing to rely much upon certain beloved members of the session who gave themselves in special consecration to this work for a long series of years and with the greatest acceptance. And this was all the more regarded as satisfactory because he had given so much time and strength to the

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theological seminary (after 1860) and because he maintained such peculiarly close relations with the whole body of elders. They came to be men after his own heart. As he trusted them and put them forward in the work, the people trusted and accepted them as leaders. Much of the church's best record is due to this wise pastoral habit of the pastor.

Together Dr. Paxton and the session withstood the tendency to a relaxation of discipline which even then had begun to manifest itself in our churches. It was a kindly discipline they exercised, but firm. From 1860 so strong a protest against worldly amusements was maintained that a pledge to abstain from them was made a term of communion for all who made profession of their faith.

Dr. Paxton's pastoral supervision was extended to the Sunday-school work, which was brought, at his suggestion, under the care of the session. In relation to moral reforms and matters of civic righteousness, he was as decided in essentials as he was prudent concerning occasions and methods. When the hot breath of the war was felt in the air, the duties and anxieties of that period came alike upon pastor and people. The pulpit gave no uncertain sound, and its prayers were incessant; while the whole church was ever ready, with moral influence, with money, with men at the front, and with faithful women not a few, in all the varied labors by which they sustained and comforted the armies in the field and ministered personally to the wearied regiments as they passed through the city by thousands. Pittsburgh was patriotic to the core, and the First Church was very near that core's centre. In one great mass-meeting in that church, in behalf of the Sanitary Commission, the sum of nearly \$50,000 was raised.

6. But that which most fully explains Dr. Paxton's success (and without which the things already mentioned would have been vain) was the deeply earnest and evangelical character of his ministry. Herein he was certainly in the apostolical succession. Dr. Herron had gone before in a bold pioneer work some conditions of which are yet astonishing. The substantial victory had been gained, and it was the joy of his successor to continue the good fight and guard and cultivate the territory

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won. The last public utterance of the veteran leader was made as the closing sermon before the old house of worship was forsaken to prepare for the new. "I wish it to be recorded and remembered," said he, "that after fifty years of ministry I am not ashamed of the gospel of Christ. And would to God that it was 'written as with a pen of iron and with the point of a diamond' on every heart, both saint and sinner, that this gospel is the only remedy for the ruined creature, man." Just such a testimony might have been borne when Dr. Paxton left the pulpit at Pittsburgh. The whole of the shorter period was a twice-marked subscription to the declaration of the patriarch-preacher. The spiritual character of the church gained (1811-1851) was maintained and developed (1851-65).

The fruits of such a ministry were certain. The aim was a manifestation of the truth to men's consciences. Nothing was kept back of all the counsel of God. The law-work was ever carried on as a method of bringing men to Christ. There was little dependence placed upon the aid of special evangelists (and through some not wholly favorable experience in that matter the church had already passed); but there was no lack of genuine interest in revivals. The blessing came almost immediately, indeed, in that form. There was a great work of grace in the winter of 1851-52. Like that of 1827, which was the crisis of the third pastorate, this revival was of essential importance to the whole of the pastorate it introduced. There were many (effective through the remaining half-century) who could date the beginning of their spiritual life from that Sunday afternoon inquiry-meeting out of which most of the seventy-five persons present went savingly impressed. The most signal of the subsequent revivals was that of 1857. A somewhat detailed account of the remarkable conference in which it began was given by Dr. Paxton at the centennial celebration in 1884. The brethren came together in deep anxiety, not without a feeling of discouragement. But the word of Dr. Plumer concerning the risen and glorified Christ, and the awakening letter to the churches (Dr. Jacobus spent the night in prayer and in its composition), gave heart and voice to the prayerful and deeply moved assembly. There is little doubt that the "Week of

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Prayer" was an echo of this conference and revival through our missionaries in India. Philadelphia was mightily wrought upon next to Pittsburgh, "and before long the land was ablaze." Into all such occasions of special interest Dr. Paxton entered heart and soul. Such ministrations as his kept them from being tempestuous or merely emotional, and aided powerfully to make the results deeply spiritual and permanently constructive.

It was only to be expected that the people who had enjoyed such fellowship in the gospel from the first day until the last would continue to cling in close friendship to the pastor who could give the full measure of devotion to a new work without losing the tenderest interest in the old. Every visit was warmly welcomed. Every sermon drew again to the old centre many who had entered other church relations. Dr. Paxton's advice was followed, notably in the call of Dr. Purves, whose ministry was filled with blessing to the church and the community. He was the son of consolation at more than one funeral service.

II. It is not too much to say (at least it does not seem so to the present writer) that Dr. Paxton came nearer being a faultless model in preaching than any man of that time in church or country. He was at once clear and profound, original but with no disposition to be startling, scriptural but much more than a master of the letter. He was not doctrinal formally, but ever so essentially. Not controversial, he was occasionally convincingly apologetic. An early sermon on the inspiration of the Bible was quoted many years after its delivery. He was deeply spiritual and experimental. He became well known at an early period and was widely appreciated, even as far westward as St. Paul, where some summers were passed. He never denied sin's frightful scars, yet he taught the most hopeful interpretation (for example) in a noble sermon on the innumerable company of the finally saved.

Never seeking special occasions, he was equal to their demands when they claimed attention. Such were the model memorial sermons at the death of Dr. Herron, the opening sermon at the 1880 meeting of the Presbyterian Alliance, and the centennial discourse at Pittsburgh (1884). There was no striving for effect, and yet the most studious avoidance of everything

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which might hinder the effectiveness of the message. There was impressiveness without assumption of undue solemnity of manner. He had always an attentive people. It became a marked characteristic of the church even when hearing other ministers. The first sentences—which were always (according to his own instruction to students) “a centre shot at a target”—attracted an attention which was never lost. The subsequent onflow of interpretation and illustration allowed no flagging of interest. Its marshaled order was logical, but the logical framework was hidden in a wealth of true, deep feeling. He had the “eloquence of order” to an unrivaled degree. For sermons of such continued elevation of thought, his were the easiest listened to. The style was not labored. The labor had all been done in the laboratory of his fixed mind and awakened heart. Both were held in most direct, intense, continued, and fruitful contact with the truth, in his matchless method of mental composition, with never a line of pencil or pen to give the inward vision a hint of distracting externality. The current, when the pulpit was reached, ran so smoothly that its vastness and volume were not at first appreciated. Divisions there were, but they were not staring, but just such hints as rendered more certain the hearer’s grasp of the succession of thought. Without any unusual manifestation of emotion, he excited the deepest (because the most rational) emotion in his fellow-worshippers. He was ever practising the presence of God, and no one ever heard a real “lightness” fall from his lips while in the pulpit. His sermons were frequently of more than the usual length, but no hearers ever found them wearisome. There were no faults of undue expansion at this point or that, but constant progress with never a sign of haste. Energetic thought, sound exposition, evident faith and deep feeling, the awe of reverence, the charm of a visible interest in every auditor, drew men to him always. There was no needless repetition, yet often a carefully stated proposition, or series of propositions, of which the verbiage (in the interest of intelligent remembrance and restatement) was never changed. It was the best conceivable method for winning, holding, and rewarding attention. There was no useless ornament, yet there was repeated illumination of the theme

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by apt illustration. As he taught so he practised the art of illustration, so that not one of those he used ever gleamed afar like the stitched-on purple patches of Horace, *outshining* the glory of the truth with tinsel. He had never a less noble view in this matter than that painter's who dashed out the cups which had attracted the spectator's gaze to the exclusion of the Saviour's face, on which the artist would have fixed it. He was most sedulously careful, however, concerning the selection, the verbal clothing, the introduction, and the application of every illustration. Just because all were held subordinate to the truth, they were glorified as ministrants to its clearer comprehension and stronger impression.

There was always, in Dr. Paxton's preaching, an extraordinary combination of simplicity and strength, clearness and depth. And to these characteristics of matter his manner in the pulpit was exactly adapted. His action was free, but never violent. The pulpit in the church building of 1852 was constructed as he desired, and along its outer line—a distance of twelve or fifteen feet—he would pass and repass, addressing eye to eye every part of the great congregation. His enunciation was distinct, his vocal utterance always audible, without effort to the hearer and with no perceptible strain upon the speaker. What can I more say, unless it be to repeat my conviction that in that noble audience-room, so capacious and furnished in such perfect harmony with the grave yet not gloomy spirit of devout worship; to that congregation of thoughtful and godly people, with such evident inspiration from above and such humble and hearty reliance upon the limitless grace of God, there were fifteen years of such preaching and hearing as are but rarely witnessed. Other instrumentalities there were, which proved their value in many ways, and many favorable circumstances envied these years; but the main thing about which other things crystallized and which went farthest to secure the results of that church life was the preaching of Dr. Paxton.

III. One cannot give a full account of Dr. Paxton's work in Pittsburgh and omit mention of his service as professor in the Western Theological Seminary. He was chosen professor of homiletics by the General Assembly of 1860, in session at

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Rochester, New York. It is probable that the student attendance upon his ministry had much to do with the request that he would undertake to teach. That attendance was a source of strength to the church. Many devoted workers gave their consecration expression in its various enterprises for the good of the community. I have always understood that Dr. Paxton's entire services as professor from 1860 to 1865 and for several years thereafter, in which he returned from New York to deliver his lectures to the students gathered for the occasion into one body, were without expense to the seminary. His system was the fruit of his experience, and for that reason most valuable. The course gave evidence from the beginning of wide reading and accurate analysis of the methods of many of the world's most useful and famous ministers of the Word. Dr. Paxton was quite willing to have others know the story of his own induction into the habit of mental composition (upon a suggestion of a gentleman at Bedford Springs, afterward President Buchanan) and of his first week's and first Sabbath's experience under the new idea. The students were charmed with the teaching, and I have never heard one who knew the elements of this professor's system who did not pronounce it ideal, even though he might confess in the same breath that its demands of him who would practise it fully were greater than most men had either grace or grit to meet. His first effort was to settle it for every student that his first duty was to seek the truth. Then he might expect the truth to hold him as he grasped it. And then *must* come close and accurate thinking and thereby true feeling, and the consequent "eloquence of order," freedom in utterance, consecutiveness in thought, and directness in communication with the hearer. The naturalness of the method is the vindication of its philosophy. The self-command and supreme earnestness of soul which it required, and the intelligent comprehension by the minister of what he meant to accomplish, made it, perhaps, in its entirety accessible to only a few select spirits. "Topico-textual" sermons, those which found both content and structure in the selected Scripture, were, I think, his own discovery; that is, he first defined them as a class and showed the way to their best use. And surely no one who ever heard one

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of them could ever forget those Scripture clauses in their illuminated relationship. Thus genius did its best work in linking its finest perceptions to the actual substance of some divine revelation, and thenceforward the weight of the truth and the brilliancy of the illumination became inseparable. How intensely and reverently he loved the ministry of reconciliation need scarcely be noted. Whoever heard his address on preaching—the inaugural, I think, at Princeton and largely repeated soon after to the students at the University of Wooster, Ohio—could not but feel that such an attitude toward the sacred office and such large conception of its privilege and opportunity must have gone far (even without such marked gifts and graces) to have constituted Dr. Paxton a model professor.

IV. If we turn to Dr. Paxton's Pittsburgh ministry among his fellow-ministers, we find the same faithfulness and competence. The First Church was kept fully aware of the denominational work and of its place of responsibility therein. It would have been almost inconceivable neglect for the pastor of that church to have been forgetful of foreign missions, when the work originated there in its first organized form for the Presbyterian Church as a whole; or of home missions, when the spot was consecrated by the great meeting of the Synod of 1828; or of the theological seminary, the very location of which at Allegheny was secured by the influence of its venerable third pastor. Helpfulness toward the surrounding churches was never withheld. Dr. Paxton never claimed leadership because of his position, but never denied responsibility because of varied labors. His relations with fellow-servants in the ministry (even outside of denominational lines) were of the kindest sort. He was always appreciative and therefore appreciated; and especially was this true of the younger ministers.

V. Dr. Paxton was a manly man. He was graceful and attractive in person and carriage. During the Pittsburgh years he was not always in robust health, but with care and prudence his work was continuous. He was dignified without hauteur, and was accessible without ever being effusive or (by any possibility) intrusive. His poise was so remarkable that he was never known to be taken unawares, to be hurried or flustered. With more

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intimate acquaintances he was most companionable and kindly, though even then (so far as the present writer knows) he never descended into gossip. He was invariably considerate of those whose conduct or opinions he could not approve. His loyalty to friends who came under adverse criticism was self-forgetful and brave; and he grappled them to him with hooks of steel. He loved spiritual conversation. His character as a Christian appeared everywhere (apart from all professional necessities) most amiable and sincere. He thought of nothing as equal in its interest to the life of God in the soul of man. Few men with all his environment would have continued so unpretentious and unassuming. In conversation he was gifted, having the rare ability to be a contented listener as well as a facile raconteur. He had enjoyed from early life the acquaintance of the noblest and best society our country could afford; he never forgot anything; he had an excellent sense of kindly humor; he possessed a rich store of anecdote and incident; yet he was never found monopolizing conversation or seeking for himself the applause of a company. Never claiming the training of a specialist, so broad were his views and so generous his estimate of fellow-workers that finer appreciation of honest merit or profound scholarship or high character could nowhere be found.

I have sometimes thought that I never could say, "I have seen an end of perfection," while Dr. Paxton lived. Perhaps there may be others, but in the shadow of this bereavement of the church he loved I may be allowed some uncertainty.

III

From the Rev. Dr. Oscar A. Hills, Wooster, Ohio

DR. PAXTON'S FIRST YEAR AT ALLEGHENY SEMINARY

ON Wednesday morning, October 17, 1860, the seniors and mid-
dlers of the Western Theological Seminary gathered with high
expectations in the old Seminary Hall. The room where they

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were assembled, then known as "Dr. Plumer's recitation-room," was on the second floor, immediately over the chapel, and of the same size; two rooms having been thrown into one for occasions when a professor could conveniently lecture to two classes at the same time, as was the case at this hour. There were about one hundred men in the two classes, and every man of them seemed to be present with pencil and note-book in hand. Some unusual event was evidently impending.

It was the opening lecture of the new professor of sacred rhetoric, already known as the Rev. Dr. William M. Paxton. The middlers, of whom I was one, had often heard him preach during the preceding session. We greatly admired the way he did it. Now, in the closer fellowship of the class-room, we were to learn from him how to do it, too. Inasmuch as he was preëminent as a pulpit orator, and the popular pastor of one of the largest churches in the city of Pittsburgh, it is not to be wondered at that great expectations were cherished in the minds of those one hundred and seven theologues (for so many were enrolled in the catalogue of that session) gathered to participate in the opening of a new department of seminary instruction, so interesting, practical, and immediately useful as the composition and delivery of sermons.

We had thought ourselves especially happy in being permitted to sit under the preaching, and study the methods, of seven men like Paxton, Howard, Kendall, Jacobus, Wilson, Plumer, and Swift the elder,—every one as different from every other one as day from night, but every one of them a prince unrivaled in his own style and manner. But now we were to have another one of the immortal seven (we had three of them already) as our teacher, and he probably best fitted of them all to tell us the secret of pulpit power, so far as it lay in the preacher and his furniture and methods. Forty years ago the literature of homiletics accessible to impecunious students was not very extensive. Indeed, about all we had to depend on was the suggestive, yet in many ways unsatisfactory, *Vinet*. It was a great addition to our comfort that now we were to have the opportunity of hearing everything available in the department recompounded in the alembic of a master in the science and art of sacred eloquence.

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At the time of which I speak, Dr. Paxton was in the fulness of a vigorous manhood. Only four months before he had entered his thirty-seventh year. As he came into the class-room that morning, he was a noble specimen of Christian manhood—a handsome, courtly, and distinguished minister of Jesus Christ. Responding to the cordial greeting of his younger brethren, he led us in reverent prayer to the feet of the Master; and then, casting a kindly glance from those luminous eyes over the room, he at once began his work with a lecture upon “The History of Preaching.” The broad foundation he proposed to lay, and the wide sweep of his forecast of the new department, soon became evident to us in that he spent the first five lectures of his course on this history, and even then had had no occasion to travel outside the Scripture record for illustrations of the great preachers of the Church of God. Enoch, Noah, Moses, Aaron, Joshua, Samnel, and Ezra of the Old Testament, and, with John the Baptist between the gates, Jesus Christ and his apostles Paul, Peter, John, and James of the New Testament, were made to stand out before us clothed with majestic power as teachers of divine truth. His lecture on the preaching of Jesus was wonderfully discriminating, eloquent, and elevating.

Leaving the history of preaching during the Christian centuries for future development, he began in January, 1861, his course of lectures on Sacred Rhetoric, narrowing the theme at once to the single thought of “the construction of a sermon.” When I say he carried us on in this work, with great exactness of method, amplitude of analysis, and wealth of illustration from his own sermons, and especially those of the masters of homiletical composition, through seven great stages,—viz., Choosing a Text, Invention and Gathering of Matter, Drawing the Theme, Division of Material, Introductions, The Treatment of Divisions, and Perorations,—it will surprise no one to learn that he did not finish the course till the 24th of February, 1862.

To some of his pupils, indeed, it sometimes seemed as if his lectures were marked by an excess of analysis, and methods far too mechanical. But then he was dealing with the anatomy of a sermon, and in setting up a skeleton it is rather important that all the bones should be there, and that every bone should be in

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its place. He wisely left to us the work of putting flesh on the bones.

Dr. Paxton's preaching in those days partook somewhat of the character of his lectures in homiletics—to the extent, at least, of careful analysis, logical arrangement, and amplitude of illustration. This, indeed, seemed to be rendered necessary by his method of preparing a sermon. He has told me he would spend the week gathering and formulating his material, and then spend the night, to the “wee sma’ hours” of the Sabbath, walking the floor and laboriously composing his sermons, sentence by sentence, while yet he did not pen a word.

Some of us, I think, at first thought his sermons, while they were polished *ad unguem* and clear as a sunbeam, were wanting in warmth, and that as a preacher he was cold and distant, sacrificing a certain degree of fervency and unction of spirit to exactness of chaste and methodical expression. This impression was very soon dissipated in the familiar intercourse of the class-room, where we had abundant opportunity to mark his sympathetic spirit and solicitude for our success, and his readiness to help us in our blundering efforts to get a start in the great and blessed work of preaching the gospel. I have been told by those who attended the First Church prayer-meetings of those days that all impressions of hauteur and coldness would be speedily melted in the warmth of the extemporaneous outpourings of his tender spiritual nature.

In a review of my seminary course, after nearly half a century, I have no hesitation in saying that the two things that did me more good than all others combined were Dr. Plumer's lectures on Experimental Religion and Dr. Paxton's on Homiletics. One section in his lecture on Expository Preaching, explaining and enforcing the treatment of paragraphs, or somewhat extended passages of Scripture, as the ordinary sermon treats a single verse, has been of incalculable service to me. He well says what I have found to be true: “This is the highest kind of pulpit address. Few can do it well. The difficulty lies in the want of analytical culture and deep and extensive acquaintance with Scripture.”

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IV

From the Rev. Dr. W. W. McKinney, Philadelphia

REMINISCENT NOTES ABOUT DR. PAXTON AT PITTSBURGH

DR. WILLIAM M. PAXTON came to the First Presbyterian Church of Pittsburgh in 1851. He was young, tall, commanding. He soon made himself a name and a place as an orator, sermonizer, and worker, and grew steadily in power and influence. His discourses upon the life and services of Dr. Herron were published, and are a fine production, and an eloquent tribute to a noble, forceful character and a useful and memorable career. Dr. Paxton was noted for his special efforts. He did not neglect or slight his ordinary pulpit preparations, but utilized Thanksgiving and other days of public or local interest to discuss themes which aroused his powers to their utmost and redounded greatly to his reputation and influence. During the Civil War his patriotic heart was deeply stirred, and on several occasions he spoke with a vividness, fire, zeal, vigor, and appositeness that told for his country and the cause then at stake.

Dr. Paxton was more the preacher than the pastor. His people recognized his superior qualities in the pulpit and gave him the fullest liberty and time for their exercise. He had a remarkable session, two members of whom, being wealthy and having largely retired from business, devoted themselves to relieving him as much as possible from pastoral visitation and care. They were men of much spirituality, consecration, and acceptability, and found delight in their work, and had the fullest and freest access to the homes of the people. They were a blessing to the families visited, kept the pastor posted as to their needs and conditions, and offered him happy suggestions and valuable aid as circumstances required. They were a power in the session as well as among the people. Dr. Paxton leaned on them. They were proud of him, and he of them, and through

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their combined efforts the church grew in numbers, piety, and influence.

Dr. Paxton proved a wise, faithful, and influential factor in the Pittsburgh Presbytery and Synod. He was prominent in counsel. He took special interest in the younger members and gave them the benefit of his counsel and the inspiration of his example. He paid more than ordinary attention to the candidates for the ministry, especially to their examinations and sermons before presbytery. He was ready with kindly criticism, which was always of a practical and suggestive character. He was generally more disposed to encourage and approve than to dishearten and disapprove. His aim seemed to be to stimulate and to direct in the way of improvement.

Homiletics was the doctor's forte. He treated it as a science. He studied its principles. He sought to put them into practice. Early in his ministry he displayed his knowledge, aptitude, and proficiency in this line of study. He had been preaching only about ten years when the friends of the Western Theological Seminary recognized his attainments, natural and acquired, in this respect, and called him into service as homiletical lecturer in this institution. During my day (1858-61) no professor's room was more sought after or more interesting and helpful. Both the character of the lectures and the manner of their delivery proved attractive. It was in the days of Professors Elliott, Phumer, Jacobus, and Wilson, when the institution was enjoying an era of unusual prosperity, and when it had the largest classes in its history, and the addition of Dr. Paxton to the faculty was counted as of especial value and interest. The note-book was in much demand. The students were full of enthusiasm, and eager to listen and improve. Dr. Paxton retained his popularity as homiletical instructor until some years after his removal to the First Presbyterian Church of New York City. Much regret was felt upon his departure by those who had learned to appreciate his worth as a teacher, as well as by the people of his charge, who loved him greatly and honored him highly as pastor and preacher.

Dr. Paxton during his pastorate at Pittsburgh was faithful and fearless. I have heard him preach some of the most pointed, direct, and practical sermons to his wealthy and intellectual con-

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gregation I ever heard in my life. He spoke to saint and sinner with the utmost freedom, fidelity, and plainness. He sought to edify and save. He preached doctrinally as well as practically. As an instance of his power to bring home truth so as to produce immediate effects, I remember attending his church one Sabbath evening with a companion who was not a professing Christian. His audience was large and attentive. He was at his best. He took as his theme "Every Christian a Missionary," drawn from the text James 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." He developed and applied the truth with such force, pungency, and directness, and brought home the duty of speaking to sinners and working for their salvation in such a way, that I could not leave my young friend that night without urging him to be a Christian.

Dr. Paxton in those days preached with the fire and unction of the great revival of 1857-58, and his large mid-week attendance attested the spiritual fervor he awakened, as did the frequent and numerous accessions to his church.

Dr. Paxton served the First Church of Pittsburgh at a period when that city and Allegheny had their pulpits manned by some of the greatest lights of western Pennsylvania and of the Presbyterian Church; but he stood foremost among them all. Dr. Jacobus was preaching in the Central Church, Dr. Howard in the Second, Dr. David Riddle in the Third, and Dr. Fulton in the Fourth. Across the Allegheny were Dr. Plumer in the Central, and Dr. Swift in the First Church. The United Presbyterian pulpit had such men as Dr. Black and the Presleys. But none of them had larger congregations or more winning power as a preacher of the gospel than Dr. Paxton.

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V

From the Rev. Dr. W. B. Noble, Los Angeles, California

DR. PAXTON AT PITTSBURGH AND ALLEGHENY

DURING most of my student life at the Western Theological Seminary Dr. Paxton was pastor of the First Church of Pittsburgh, and professor of homiletics in the seminary. His removal to New York deprived my class of a portion of his lectures, greatly to our regret.

He was then at the zenith of his manhood and power; the First Church was filled on Sabbaths to its utmost capacity, his fame was widespread, and his services were sought for special occasions where the highest oratorical ability was required. But among his numerous and varied labors there was none which seemed more congenial and delightful to him than the training of his students in the principles and practice of the great art of which he was so eminent a master. Preaching was, in his estimation, the one thing which above all others was worth doing. And he spared no pains that we might be fitted to do it, and do it well. Many of the Allegheny students of his day have in later years confessed their indebtedness to him for their success in the pulpit. And personally I may truthfully say that I owe more to his lectures and example than to all the books on homiletics I have read during the years of my ministry, though I have always followed Dr. Dale's advice and read all the books on the subject I could buy or borrow.

The great variety of his modes of treating texts of Scripture, and his wonderful skill in their analysis, are remembered by all his students. He sought to make us adepts in "rightly dividing the word of truth." He charged us "never to break the bones of a text," but to search for its joints. And these he himself could find with the deftness and precision of an expert

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carver. Yet his analysis of texts was not a mere sleight-of-hand performance designed to excite wonder, but seemed to be guided by an unerring homiletic instinct, or a genius for bringing to light the hidden and unexpected riches of the text. And his own sermons, while containing flights of eloquence which were lofty and sustained, were characterized by a simplicity of language and a logical order of treatment that fastened them in the memory of the hearer. It was always easy to give a satisfactory account to another of a sermon one had heard Dr. Paxton preach. And it was just as hard, when one tried to preach upon a text of his, to forget his analysis of it and strike out upon an original line. His treatment of the text seemed to be the only right and possible one.

An incident in my own experience will illustrate this. Dr. Paxton encouraged us to come to him for suggestions on the texts assigned to us for trial sermons by our presbyteries in case we had any perplexity about their proper treatment. My presbytery had given me as a text Mark 3:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." I tried hard, but could not find the "joints." So I went to Dr. Paxton's study one evening, and submitted the text to him. He opened his study Bible at the place, and said, "I have nothing on that text." He rose and paced the floor for two or three minutes, and then standing before me said: "The theme of this text is Spiritual Relationship to Christ. I. Its Superiority to Earthly Relationship ('brother, sister, mother'). It is (1) more intimate, (2) more blessed, (3) more enduring. II. Its Condition, Obedience ('doing the will of God'). This obedience should be (1) entire, (2) cordial, (3) persevering." I went out of the study wondering why *I* could not have thought of that, it seemed so natural and easy; but querying whether I had a right to use it, full of rich sermonic material as it was. And yet how could one forget it and follow a different line? And what other line was there to follow?

Dr. Paxton usually composed his sermons and committed them to memory without writing them. If they were written at all it was after their delivery. In this method of preparation he has few followers, I think, among his students. His bearing

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in the pulpit was dignified, his action graceful, his voice sympathetic, his articulation distinct. Physically, intellectually, and spiritually, he was a great preacher and a noble man.

VI

*From the Rev. Dr. Thomas A. McCurdy,
Wilmington, Delaware*

DR. PAXTON AT ALLEGHENY

I CHERISH the memory of the late Rev. William M. Paxton, D.D., LL.D., as one of the choicest treasures of my life. I have always considered myself fortunate in having been one of his students when he was in the chair of homiletics in the Western Theological Seminary, and one of his frequent auditors when he was in the pulpit of the First Presbyterian Church of Pittsburgh, Pennsylvania. He was then in his prime—a tower of strength, and a bulwark of the faith. He was a model as an orator, a preacher, a teacher, and a friend. To listen to him was a delight; and to know him was to admire and to love him. Being of fine presence, of genial courtliness of manner, and of gracefulness of speech and action, he attracted and held the attention of his hearers from start to finish of sermon in the pulpit, and of lecture in the class-room. His sermons and lectures had the symmetry of balanced productions well wrought out in clearness of analysis and expression, gracefully delivered from a warm and sincere heart.

He was so unique in the charm of gracefulness that some supposed him to be mechanical, cold, and difficult of approach; but they soon found him to be of large and warm heart, and the most accessible of men. He had, in an unusual degree, three qualities which, most of all, left their indelible impress upon his students: the radiant clearness of his sermons and lectures; the comprehensive and exhaustive analysis of his subjects; and the magni-

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ficent eloquence of his language and action in argument and in appeal when preaching and lecturing. I still hear his splendid voice ringing to the full extent of its register when unfolding the doctrines of the cross, the triumphs of faith, the certainty of the glory beyond; and in his appeals to the sinner to believe and be saved. And I still hear his sweet persuasiveness in his efforts to have his students realize the solemnity and the responsibility of "rightly dividing the word."

In the class-room he was the Christian gentleman finely polished. He was kind, tender, sympathetic and laborious in efforts to have his students learn how to grasp their prayerfully chosen texts; and "then to toss them as balls before their minds; and then to grasp them with an unfaltering faith in God; and then to hold on to them until, with the help of the good Spirit, they were clad in plain and simple language for their hearers." "My dear young brethren," he said, "go to the heart of your texts as quickly as possible. Never build a huge portico at the threshold of your sermon. Let your introduction be brief; let your sermon be the target, and your introduction be the rifle-ball which hits it in the centre."

He was so clear in his analysis and treatment of a subject, and so sweet and charming in his diction, that it was possible to reproduce, substantially, from memory his entire sermon and lecture. On one occasion he was asked in the class-room, "Professor, what shall I do with the texts I hear you preach from? I must discard them altogether, or use what I remember of your divisions and treatment of them." His answer was characteristic of his sympathetic helpfulness: "My dear young brethren, should you so remember any sermon I preach, I shall be very glad. Take all you may remember and use it prayerfully; it is *yours* for the Master; and if I can in any sense perpetuate the truth through you, let God have the praise."

His reverence for the memory of the sainted Rev. Archibald Alexander, D.D., was beautiful and intense. On one occasion I entered the study of that prince of theologians, the Rev. A. A. Hodge, D.D., LL.D., and found Dr. Paxton present. The friendship of Drs. Paxton and Hodge was ardent and of long standing. These giants were in easy and graphic colloquy. It was full of

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wit and repartee. I felt that I was with boys, and was welcomed as a boy is welcomed by boys. Dr. Hodge, addressing me, said: "What do you think that Dr. Paxton was telling me? He told me that prophecy ceased with John the Baptist; and I have known that for a long while." "Yes," replied Dr. Paxton, "but you did not know that *inspiration* ceased with Dr. Alexander. He was the greatest man with whom God ever adorned the Church." "Very true: I was called for him," said Dr. Hodge. "Yes, but if you ever reach his acme, you will find that you have no time to lose," was Dr. Paxton's reply; and we all indulged in a hearty laugh.

Soon afterwards I was greatly perplexed. My presbytery had assigned me a passage of Scripture for a "popular lecture" as a part of trial for licensure; and I could make nothing of it. I had searched every commentary in the library and returned to my room disgusted by the absence of any exposition of it by these masters of the Word. This and that professor had referred me to correlative passages, but I found these as dark and abstruse as was the passage assigned me. I spoke to Dr. Paxton. "Come and take tea with me this evening, and we will talk about the passage." Turning to the passage, he exclaimed: "Well, I am surprised that this passage should be assigned to any one for a 'popular lecture.' I have studied it for more than two years and have examined every available expositor, and have never found even a satisfactory suggestion. The best that I can make out of it is, The Future Glory of the Redeemer's Kingdom stated in antithetical clauses; but that is not clear. If you should take that view of it, I don't think that your presbytery will object." My presbytery did not object.

It was a sad hour to the students and friends of the seminary and to the noble people of the First Church when he felt constrained to surrender his professorship and pulpit. His hold on the hearts of all was strong; and in their esteem he stood like a tower great and symmetrical from base to apex. His name and fame as a man of God and as an orator and preacher were in Pittsburgh and in all the region round about. In the home and foreign fields, and wherever there is a minister who was his pupil, there is in his heart a monument sacred to the memory

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of the late William M. Paxton. Every one of his surviving students knows that he was a lifter of gloom and a dispeller of doubt and sadness. Love beamed in his eye, generosity leaped from his hand, and sympathetic fire blazed in his heart. Noble man of God! He lived not unto himself, but unto Him who died for him and rose again.

“My father, my father, the chariot of Israel, and the horsemen thereof!”

VII

From the Rev. Dr. John W. Dinsmore, San José, California

DR. PAXTON AT PITTSBURGH AND ALLEGHENY

. . . I ENTERED the seminary at Allegheny in the fall of 1859, and there continued till the spring of 1862. On entering the seminary, I immediately began attending services in the First Church of Pittsburgh, of which Dr. Paxton was pastor. During my course in Allegheny I attended there regularly on Sabbath morning, and very often in the evening, but as the distance from my rooms was long, I did not attend constantly in the evening. I think it was at the beginning of my second year that he began giving lectures in the seminary on Homiletics, or, as it was called, Sacred Rhetoric. It was understood that his service was rendered gratuitously.

During the time I am speaking of, he was thirty-five to thirty-eight years of age, in the exuberant strength of his young and splendid manhood; and while as yet, no doubt, he had not reached the full maturity of his powers, he was at that age when, in the estimation of young men and in his ability to command their interest and admiration, he was in his very prime. In common with most of my fellow-students, I soon came to hold him in very high respect; and not only so, but to cherish for him a sincere affection. This respect and affection continued while he lived, and the feeling is still cherished for his memory now

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that he is gone. As a preacher (I speak of him as he was in those days) he was closely textual, and usually very analytical and elaborate in his treatment of his theme, perhaps rather too much so for popular effect. He always gave himself plenty of time, and, as a rule, took the full hour. He set his sermon squarely on his text as a tree stands on its tap-root; sent out smaller roots all through the context; the trunk was short and stocky; then he threw out the great branches, following each to its smaller limbs and even twigs, until his sermon stood complete, symmetrical and stately, like one of the great live-oaks of California. His sermons were exceedingly full of instruction in rich and precious biblical truth, but perhaps not so kindling and moving as they would have been if framed more on the synthetic method, and so made to focalize in a point, and thus bore and burn into the mind of the hearer. His literary style was clear, methodical, and elevated, but wanting somewhat in the warmth and glow which come of a lively imagination and strong emotionalism. His appearance, address, and action in the pulpit were those of an Apollo. A more graceful man I have never seen in pulpit or on platform. Tall, slender, erect, faultlessly attired, every motion was easy, natural, dignified, and all in perfect taste. He wore no gown in the pulpit in those days, but always the conventional dress-coat, which would look very odd in our time, but which was the custom then. He was not a preacher after whom the town would run, but he had a strong hold on the admiration and affectionate interest of the large, strong, solid, and rather old-fashioned congregation he served.

His lectures in the seminary were very popular with the students and were largely attended. They were the only lectures given in the seminary in my time of which I took full notes. The notes of his lectures I still have packed away somewhere. These lectures were written out in full and read from the desk. In the pulpit, however, I cannot recall ever having seen him use a scrap of paper. Whatever may have been his method later, his way of preparing his sermons then, as he told me himself, was to write absolutely nothing, but simply, walking up and down in his study, to elaborate his sermon and articulate it down to the smallest particular, and thus write it on his mind. He

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once told me that when he was a young licentiate he preached in a church where Hon. James Buchanan, afterwards President of the United States, was among his hearers. Mr. Buchanan was an old friend of young Paxton's family, and so much interested in him. After the service, Mr. Buchanan took him aside, and said to him: "William, as one who has had much experience in public speaking, and who has heard a great deal of the best of it, and as your friend, I wish to give you a little advice. Now, that sermon you gave us to-day was written out in full and committed to memory, was n't it? I knew it because I could see that you were looking into the back of your head for your sermon, instead of putting yourself out upon your congregation. Now that is mere drudgery and will weaken you. Either write out in full and read your manuscript freely, or study your subject thoroughly and then speak directly to the people out of a full mind and mastery of your subject." Dr. Paxton said he determined to act on this advice, and had so acted ever since. But the question might be raised whether there is much difference between writing out on paper and committing to memory, and writing out to the last word on the mind, and then reproducing it from that tablet.

Dr. Paxton took great interest in his pupils, at least in such as he came to know at all well. I remember that, on my leaving the seminary, without the least suggestion from me, he handed me a strong letter of commendation, a much stronger one than I deserved; and that later he took much interest in my getting on. Two or three years after my graduation, his health became somewhat impaired, and he was from home a good deal. He made several trips to Minnesota, and there spent considerable time. He became deeply interested in the opening missionary work in the Northwest, and especially in such of his "own boys" as were missionaries in that region. Once he came to the town of Portage, Wisconsin, where a friend and classmate of mine was at work, picked him up, and in an open wagon, on a hot summer day, rode twenty-eight miles over bad roads to visit me for two or three days in the little village where I was then at work. That visit cost him no little weariness, but it did me no little good. No wonder we loved him. In truth, he was a very high-minded

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and noble-hearted man; a princely man; a man to believe in and rely upon; one whom it was a pleasure to serve as a senior, and an honor to have as a friend. I am glad to have the opportunity of laying this little tribute on his honored grave.

VIII

From the Rev. Dr. Robert R. Booth, New York

DR. PAXTON IN NEW YORK

I THINK it was about the year 1866 that Dr. Paxton came to New York and settled in the First Presbyterian Church. I was then in the Mercer Street Church, near at hand; but there was very little fellowship in those days between the ministers of the two branches—indeed, we scarcely ever met, and for a time it seemed as if Dr. Paxton was rather indisposed to have fellowship with those of the other branch. He came at a time when such men as Dr. Spring, Dr. Krebs, and Dr. Potts had passed away, and entered the front rank by reason of his splendid talents and his prominent pastoral position. He was somewhat strongly opposed to the reunion of 1870, but accepted it gracefully when the Church had so determined. His attitude, from that time on, was one of the most loyal and affectionate adherence to the interests of the united Church, especially as represented in the Presbytery of New York. His influence was commanding, and the confidence and affection of his brethren toward him became great.

The benevolence of his church was a marked feature of his ministry. Year by year, at that period, streams of benevolence were poured forth in every direction. The Presbyterian Hospital was originated in connection with the benevolences of Mr. Lenox, largely under Dr. Paxton's supervision. The work of the Church Extension Committee was also very prominent in this regard, and much was done by him and his people to es-

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tablish new enterprises or to relieve the old churches of debt.

He speedily became a member of the Chi Alpha Society and entered with great regularity of attendance upon its weekly reunions. He was also an acting professor in Union Theological Seminary. His labors during this period of his New York ministry were immense, and yet they were transacted with a calmness and equipoise which never failed to impress one with the sense of a reserve power. The affectionateness of his disposition in his churchly relation endeared him to all, and where in the old times of separation there had been alienation or strife, his influence was at once graciously felt, and inspired full confidence between brethren who had been united in the reunion of 1870. After departing from New York for his Princeton field, he continued to retain his relations to the Presbytery of New York, and his position as a member of the Board of Foreign Missions. It is altogether fitting to say that his whole life, as it comes now under review, has been stainless in its integrity, most gracious in its benevolence, and powerful for good in every relation of life into which he entered.

Let me add an allusion to the singular harmony which characterized Dr. Paxton's relations to the ministry of the late New School, as soon as the union had been accomplished. With such men as Dr. Adams, Dr. Crosby, Dr. Robinson, and myself, he became extremely intimate, and was happy to engage in the interchange of ministerial services.

Another thing I would mention is the doctrinal harmony which existed at that time in the Presbytery of New York among the ministers with whom he was associated. We were all loyally true to the Confession of Faith, and felt no difficulty in working under that honored symbol. There was no doctrinal friction in our intercourse, and during his twenty years of life in New York absolute harmony of feeling and effectiveness of action reigned in the presbytery. It was a great loss to us when his departure to Princeton removed his influence from us.

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IX

From the Rev. Dr. F. F. Ellinwood, New York

DR. PAXTON AND THE BOARD OF FOREIGN MISSIONS

. . . THE first time I ever saw Dr. Paxton was at the Old School General Assembly which was held in Rochester in 1860. During the sessions of that Assembly, he preached in my pulpit (the Central Presbyterian) a sermon not easy to be forgotten. He took for his text the words, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

He must have been about thirty-six years of age, and was understood at that time to be the leading Presbyterian preacher in Pittsburgh. He was a young man of remarkably fine appearance, straight and manly in stature, courtly and yet easy in manner; and as he stood upon the platform, without a note before him, and delivered his discourse to a large audience which filled every part of the church, aisles included, he made an impression which was most deeply felt by every hearer. His elegance of diction, beauty and aptness of illustration, were quite in keeping with his attractive personality. From the standpoint of a young preacher, I was specially interested in the discourse as a model of sermonizing and delivery, and was not surprised to learn later that he occupied the chair of homiletics in the seminary at Allegheny.

I think his attendance at the Assembly at Rochester made a deep impression upon that body and upon the whole Church. Not more than two or three years ago he informed me that influences springing from that Assembly led to very important changes in the direction of his life.

I saw little if anything of Dr. Paxton from that time till we met in the sessions of the Foreign Board, he as a member and

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I as a secretary. It was understood that he sympathized with those who were not without serious apprehension at the reunion of the Church, and that in any questions which might arise he might be expected to stand on the conservative side; but his conservatism was always based chiefly, if not wholly, upon doctrinal grounds. To the very last he stood firmly for orthodoxy, while, on the other hand, on all questions which involved ways and means and the aggressive development of missionary policy, he was on the side of progress. His face was always turned forward and not backward. His opinions in the discussions of the Board were always stated with great clearness and frankness, and carried unusual weight. He was honored, revered, and beloved by his fellow-members and by the executive officers.

If a heavy debt was to be raised, whether for the current work or for clearing the Mission House of heavy liabilities, Dr. Paxton was among the first and the largest subscribers; and many are the instances in which he showed deep sympathy for missionaries who were suffering peculiar hardships or infirmity. Though strong and even stern in his principles, he was peculiarly tender-hearted.

A few years ago he occupied a camp or cottage near my own in the Adirondacks, where I had opportunity to see something of his family life. There and in his home in Princeton, I always received the impression of a model husband and father, as well as a most hospitable and genial host.

His fidelity and deep sense of duty were shown especially in the last five years of his life, when, with increasing bodily infirmity, he maintained an exemplary regularity in his attendance upon the meetings of the Board, coming even in inclement weather, wrapped in his ulster, and careful to conserve his strength by taking a short nap on my lounge before the meeting, in order that he might stand in his lot and discharge his duties to the great Head of the Church. When at the last few meetings we marked his absence, we were confident that the end was probably near. When his eightieth birthday came, the Board were anxious to greet him with an informal celebration of the event; but he felt it his duty to decline the honor, evidently fearing that the journey and the occasion would be too

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much for his strength. I may properly say that he was not only honored but deeply beloved by every member of the Board, and that his loss will continue to be greatly felt.

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From the Rev. Dr. Chauncey T. Edwards, Portville, New York

DR. PAXTON AT PRINCETON

THE first sermon I remember hearing from Dr. Paxton was in the old First Church of Pittsburgh. He was visiting his old parish, the audience was large and the service more than usually impressive, and the sermon was fully equal to the occasion. He spoke from the words "Christ died for us," discussing, not the doctrine, but three practical inferences from it; he spoke without notes, went right at his audience, and held them to the end of the sermon. He had passages of simple, unforced pathos, enthusiastic rhetoric, homely commonplace, and kindly monitory appeal. It was good to hear, and even more to remember pleasantly and helpfully.

The plain and attractive practicality of that sermon seemed to me characteristic of his teaching in Princeton. He was just beginning his professorship when I entered the seminary. I do not know how later years may have changed him (though I never saw any change in his manner or spirit when I met him), but at that time he was fresh from his two long pastorates, and he was eminently a pastor in the pastoral chair. The teaching was concrete, and was apt to be illustrated by stories of Christian experience and personal work. He taught not so much the philosophy but the art; without claptrap or gush, but with devotional spirituality, on a high level and with just balance. He did not make, for instance, a hobby of eschatology, missions, science, temperance, or revivals, but I can recall that he worked them all in. He showed a wide and tender acquaint-

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tance with human need and the Christian remedy, and unconsciously gave the impression that so rich a heart would leave the world better for having lived.

This made his teaching of ecclesiastical law especially pleasant. He was a stout Presbyterian, and bated no jot of constitution or deliverance, but he was not dry nor deadly technical. He evidently knew the law and had seen its practical workings, but he never forgot that the great thing was the life and progress of the Church, and that ecclesiasticism was not an end in itself.

But above all to our comfort and help was his exaltation of preaching. He was a scholar in sermon literature, and illustrated abundantly from the masters of the pulpit. His criticism of the student's analysis, emphasis, and illustration was sympathetic. I remember especially his story of how Mr. Buchanan once gave him his idea, as a stump-speaker, of the way to make a sermon—one of the best things I ever heard of Mr. Buchanan. It was in a long walk at Bedford, after a sermon by Dr. Paxton, who was then a young man in his first pastorate. "First," said Mr. Buchanan, "must be steady concentration on the central idea of the text, the absorbing of its aim and spirit; then the correlating and viewing it on all sides; then rolling it over, bandying it about, tossing it up, throwing it this way and that; and finally aiming it at the people for whom it was prepared; till the preacher was full of the sense of a message to deliver, and the method of delivery became of secondary importance." It was a long story, humorous and vigorously told, and inspiring in a class-room. I do not know how Dr. Paxton felt about the recent methods of multiplying organizations and new schemes,—though I do not doubt that he recognized the good in many of them,—but I am sure he must to the end have agreed with Dr. Patton (in his lecture on the Sermon) that "the best method of sustaining an interest from year to year is that of the careful preparation of sermons," and that "the production of sermons should be the great effort of the minister."

Professor Austin Phelps's writing seems to me to show much of the spirit and elevation of Dr. Paxton's work. I believe he aimed to make the homiletical class-room the "assembling-room,"

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gathering together the work of all the class-rooms; the fusing of the rays of scholarship and workaday life into the white light of the ministry. That was a fine aim, and he illustrated what he taught. I give thanks upon every remembrance of him.

XI

From the Rev. Professor Benjamin L. Hobson, D.D., Chicago

DR. PAXTON AT PRINCETON

DR. PAXTON came to Princeton as a professor at the beginning of my middle year. Dr. McGill was still living, but had given up entirely the conduct of the chair, so that Dr. Paxton entered at once upon full work with all the classes. When we first met him, we noted his erect figure, strong yet kindly face, and courtly manners. He took a great deal of personal interest in the students from the start, and used to invite them to his house frequently,—sometimes by twos and threes, and sometimes in larger numbers. As we grew to know him better, both in and outside the class-room, we learned to appreciate his simple, fervent, yet unostentatious piety. The quality of his nature which impressed us most, perhaps, was the sympathetic one. Probably the great majority of his old students would name this as the predominant note in his character. It beamed from his entire face, and we felt that we had before us not the traditional dry-as-dust theologian, but a man of big heart; a man who was not merely our professor, but who, if the need should arise, would prove himself a personal friend. I recall once a scene when Moody came to the old First Church and held a short revival service. After the regular meeting another one was held in the inquiry-room. Dr. Paxton was present, and I see him now, his face working with emotion, too much overcome at one time by his feelings to be able to lead in prayer. The next day, in the class-room, he told us he was homesick for the pastorate.

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As a teacher, Dr. Paxton was comprehensive and systematic in his treatment of his subject, simple and direct in his style of presenting it, and earnest and faithful in requiring of the students a mastery of the lectures. As a critic of our sermon-outlines read in the class-room and of our full-blown sermons preached in what is now called Miller Chapel, he was just and judicious, candid yet considerate. He could be severe sometimes when he thought that a student exhibited inordinate conceit or downright frivolity in a sermon. But in general his criticisms were kind and always helpful. He had a happy knack of pointing out a man's strong points and commending them, while at the same time he called attention to the weak ones and cautioned against them.

Dr. Paxton was popular as a preacher with the students and in the town. His themes were taken from a wide field, ranging from the strictly theological to the intensely practical. The discourses themselves were always carefully prepared and full of thought. They were analytical in their structure and always clear in the line of thought pursued. They were delivered without notes, yet the language was chaste, the sentences well rounded, and the utterance fluent. Dr. Paxton was an admirable public speaker. His voice was clear and penetrating, his articulation distinct, his gestures and, in fact, all his movements graceful. Calm, deliberate, self-contained, he had always complete command of himself, and made the impression of great reserve-power. All of us felt that it was no wonder he had been able to sustain himself so long and successfully in the pulpit of the First Church, New York.

The last time I saw him was about a year before his death. Although he seemed somewhat feeble physically, he was mentally alert, and as deeply interested as ever in the affairs of the seminary, which had ever been the special object of his pride and affection. As I took leave of him in his study, I knew it was probably our last meeting in this world, and I felt that it had been a benediction to pass a few minutes in the presence of this man of God before his translation.

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THE following notes and documents will supply some of the salient facts in Dr. Paxton's life in more detail than was possible in an address, and thus give body to the outline of his career which was there sketched.

I. DR. PAXTON'S ANCESTRY.—An account of the Paxton family is given in a volume entitled *The Paxtons—By W. M. Paxton, of Platte City, Mo.* (Platte City, Mo., 1903. 8vo, pp. 420+68). The immediate family connection of Dr. Paxton will be found on pp. 390 seq.

A very interesting biographical sketch of the Rev. Dr. William Paxton, of Lower Marsh Creek Church, from the pen of the Rev. Dr. David McConaughy, is printed in Dr. William B. Sprague's *Annals of the American Pulpit*, Vol. III, pp. 554-558; cf. also the sketch by the Rev. Dr. E. Erskine, in the *Centennial Memorial of the Presbytery of Carlisle* (Harrisburg, 1889), Vol. II, pp. 82-89. For the Lower Marsh Creek Church, see the same work, Vol. I, pp. 216-217, and also a pamphlet, entitled *The Centennial Exercises of Lower Marsh Creek Presbyterian Church, Adams County, Pennsylvania, September 25, 1890.*

The table facing this page will give a condensed view of Dr. Paxton's ancestry.

II. CHIEF FACTS IN DR. PAXTON'S LIFE.—The chief facts in Dr. Paxton's life are the following:

Born at Maria Furnace, Adams County, Pennsylvania, June 7, 1824; attended school at Gettysburg; graduated from Pennsylvania College, 1843; studied law two years at Chambersburg, Pennsylvania, with Hon. George Chambers; united with Falling Spring Church, Chambersburg, March, 1845; received as candidate for the ministry under the care of the Presbytery of Carlisle, April 9, 1845; entered Princeton Theological Seminary, autumn, 1845; licensed by Presbytery of Carlisle at Shippensburg, June 1, 1847; called to the church of Greencastle, Pennsylvania, February 14, 1848; graduated from Princeton Theological Seminary, spring, 1848; ordained and installed pastor of the church at Greencastle, October 4, 1848; called to First Presbyterian Church, Pittsburgh, Pennsylvania, November 4, 1850; installed pastor of First Presbyterian Church of Pittsburgh, January 28, 1851; married, August 11, 1852, Miss Hester V.

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B. Wickes of Chestertown, Maryland, who died August 13, 1854, and her child, September 7, 1854; married Miss Caroline Sophia Denny, November 8, 1855; elected Professor of Sacred Rhetoric at the Western Theological Seminary, Allegheny, May, 1860, and served in this office until April, 1872; called to the First Presbyterian Church, New York, December 11, 1865; installed pastor of First Presbyterian Church, New York, February 1, 1866; appointed Lecturer in Homiletics and Sacred Rhetoric in the Union Theological Seminary, 1871, and served in this office until 1873; elected Professor of Ecclesiastical, Homiletical, and Pastoral Theology in Princeton Theological Seminary, spring, 1883, and served until spring, 1902; became President of the Faculty at Princeton Theological Seminary, February 10, 1900; Professor Emeritus of Homiletics at Princeton Theological Seminary, from spring, 1902; died at Princeton, New Jersey, November 28, 1904.

Member of the Board of Foreign Missions from 1866 to death, and its president 1881-1884; member of the Board of Home Missions from 1866 to 1880, and its president 1876-1878; director of Western Theological Seminary, 1852-1860; director of Princeton Theological Seminary, 1866-1883; trustee of Union Theological Seminary, 1873-1884; trustee of Jefferson College, 1853-1865; trustee of Princeton College and University, 1867-1904; trustee of the General Assembly, 1892-1904; *ex officio* member of Board of Leake and Watts Orphan Asylum, of the Sailors' Snug Harbor, and of the Presbyterian Hospital, New York, 1866-1883.

Member of the General Assemblies of 1860, 1862, 1880, 1881, and Moderator in 1880; member of the Council of the Presbyterian Alliance in 1877, and opened the Council of 1880 with a sermon.

Made Doctor of Divinity by Jefferson College in 1860, and Doctor of Laws by Washington and Jefferson College in 1883.

III. DR. PAXTON'S CHURCHES.—The growth in the churches served by Dr. Paxton will appear from the following lists:

	:	Number of communicants	Added on examination	Added on certificate
Greencastle	1849	208	10	2
	1850	222	11	13
First Church, Pittsburgh ..	1851	237	49	17
	1852	286	36	23
	1853	314	14	25
	1854	311	19	18
	1855	320	25	24
	1856	359	25	32
	1857	381	24	21
	1858	391	48	19
	1859	385	26	10
	1860	392	10	15

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	Number of communicants	Added on examination	Added on certificate
First Church, Pittsburgh.. 1861	405	13	23
1862	383	7	12
1863	417	16	36
1864	426	13	23
1865	446	14	22
First Church, New York... 1866	207	9	14
1867	246	21	29
1868	264	19	12
1869	293	21	23
1870	300	10	9
1871	301	13	16
1872	322	18	19
1873	322	19	4
1874	334	21	7
1875	350	28	9
1876	356	14	10
1877	377	23	11
1878	372	9	2
1879	378	5	7
1880	398	10	5
1881	409	4	2
1882	410	3	2
1883	409	3	2

During the three pastorates 610 members were received on confession—at Greencastle 21, at Pittsburgh 339, and at New York 250; 518 were received on certificate—at Greencastle 15, at Pittsburgh 320, and at New York 183. Dr. Paxton's first act both at Pittsburgh and at New York was to "purge the roll" very carefully. The result was to lower the apparent membership in both cases very markedly. The First Church of Pittsburgh had reported in 1850, the last year of Dr. Herron's pastorate, 396 members; in 1851, the first year of Dr. Paxton's pastorate, it reported only 237. The First Church of New York had reported in 1864, the last year of Dr. Phillips's pastorate, 496 members, and in 1865, the intermediate year, it reported 494; in 1866, the first year of Dr. Paxton's pastorate, it reported only 207.

IV. DR. PAXTON'S PUBLICATIONS.—The following list contains all the publications of Dr. Paxton copies of which have been found. It is not to be supposed that it includes all that were printed (compare below, p. 116); but doubtless it includes the majority of them.

1. "Christian Beneficence: A Discourse delivered before the Colporteur Convention, held at Pittsburgh, Pa., October 27, 28, 29, 1857, by Rev. William M. Paxton, Pastor of the First Presbyterian Church."

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(In *Colporteur Convention at Pittsburgh, Sermon, Topics Discussed, Sketch of Convention and Personal Narratives*. New York: American Tract Society, 1857. Svo, pp. 36.)

2. "The Nation: Its Relation and Duties to God. A Sermon Preached in the First Presbyterian Church, Pittsburgh, Pa., on Thanksgiving Day, Nov. 24, 1859, by William M. Paxton, Pastor. Pittsburgh, 1859." Svo, pp. 30.

3. "Two Discourses upon the Life and Character of the Rev. Francis Herron, D.D., by the Rev. William M. Paxton, D.D., Pastor of the First Presbyterian Church, Pittsburgh. Preached and Published at the request of the Board of Trustees and Session of the Church. Pittsburgh, 1861." Svo, pp. 141. (With portrait of Dr. Herron.)

4. "The Nation's Gratitude and Hope. A Sermon Preached in the First Presbyterian Church, Pittsburgh, Pa., on Thanksgiving Day, Nov. 27, 1862. By Rev. William M. Paxton, D.D., Pastor. Pittsburgh, 1862." Svo, pp. 38.

5. Address at the Funeral Services of Brigadier-General Alexander Hays, Saturday, May 14, 1864, in the First Presbyterian Church, Pittsburgh.

(In *The Pittsburgh Commercial* for May 16, 1864.)

6. "A Letter to the Members of the First Presbyterian Church, Pittsburgh, Pa." Pittsburgh, 1864. 12mo, pp. 5.

(On Parental Responsibilities and Spiritual Nurture of Children, with the importance of Sabbath Schools; signed by the session of the church.)

7. "In Memoriam. Address delivered at the Funeral of the Hon. Walter Lowrie, in the First Presbyterian Church, New York, Dec. 16, 1868, by the Rev. William M. Paxton, D.D., Pastor of the First Church. Published by request of the Executive Committee of the Board of Foreign Missions. New York Mission House, 23 Centre Street, 1869." Svo, pp. 18. (Pamphlet.)

Reprinted in *Memoirs of the Hon. Walter Lowrie*, edited by his Son. New York: The Baker and Taylor Co., 1896. Svo, pp. 173-189.

8. "Remarks of Rev. Dr. Paxton," at the "Funeral Services of Rev. Gardiner Spring, D.D., at the Brick (Presbyterian) Church, corner of Fifth Avenue and 37th Street. August 22, 1873."

(In *A Discourse Commemorating the Ministerial Character and Services of Gardiner Spring, D.D., LL.D., late Senior Pastor of the Brick Church*. By James O. Murray, Pastor of the Brick Church. With an Appendix containing the Addresses made at the Funeral, August 22, 1873. New York, 1873. Small quarto, pp. 34-39.)

9. "How We Spend Our Years. By William M. Paxton, Pastor of the First Presbyterian Church, New York. New York: A. D. F. Randolph and Co." [1875.] 32mo, pp. 35.

Reprinted in *Princeton Sermons*. New York: Fleming H. Revell Co. [1893.] pp. 298-315.

10. "Address by the Rev. W. M. Paxton, D.D.," in the Third Presbyterian Church, Newark, N. J., [at the funeral services of Melancthon W. Jacobus, D.D., LL.D.]

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(In *In Memoriam. Melancthon W. Jacobus, D.D., LL.D.* Born September 19, 1816, died October 28, 1876. pp. 43-51.)

11. "Home Missions in America." Address in *Report of Proceedings of the First General Presbyterian Council*. Edinburgh, 1877. pp. 123-125.

12. "The Charge by Rev. William M. Paxton, D.D., of New York City: The Ministry for the Age."

(In *Addresses at the Inauguration of Rev. Archibald Alexander Hodge, D.D., LL.D., as Associate Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J., November 8, 1877*. Philadelphia, 1877. pp. 5-16.)

13. "Address by William M. Paxton, D.D., of New York, at the Obsequies of the Rev. Dr. Hodge, in the First Presbyterian Church of Princeton, N. J., June 22, 1878."

(In *Discourses Commemorative of the Life and Work of Charles Hodge, D.D., LL.D.* Published by order of the Directors and Trustees of the Theological Seminary at Princeton, N. J. Philadelphia, 1879. pp. 5-18.)

14. "Address by William M. Paxton, D.D." [On Archibald Alexander, D.D., at the unveiling of the Alexander tablet erected by the Alumni in the Chapel of the Theological Seminary at Princeton, N. J., on the 29th of April, 1879.]

(In *The Alexander Memorial, 1879*. pp. 7-16.)

15. "Dr. [C.] Hodge as a Teacher of Didactic Theology and as a Preacher, by Dr. William M. Paxton of New York."

(In *The Life of Charles Hodge, D.D., LL.D., by his Son, A. A. Hodge*. New York, 1880. pp. 591-602.)

16. "The Mission of the Presbyterian Church." (Opening Sermon of the Second Council of the Presbyterian Alliance, September 23, 1880.)

(In *Report of the Proceedings of the Second General Council of the Presbyterian Alliance, convened at Philadelphia, September, 1880*. pp. 25 seq.)

Also: "The Mission of the Presbyterian Church. By William M. Paxton, D.D. Council Paper, No. 1. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut St." 1880. 16mo, pp. 30. (Pamphlet.)

Also: "The Mission of the Presbyterian Church. A sermon, delivered at the opening of the Second Council of the Presbyterian Alliance, at Philadelphia, Sept. 23, 1880. By William M. Paxton, D.D., Pastor of the First Presbyterian Church, New York. New York." 32mo, pp. 36.

17. "The Church: Its Strength and Its Weakness. By the Rev. William M. Paxton, D.D. A Sermon Preached by the Moderator at the Opening Session of the General Assembly of the Presbyterian Church of the United States, at Buffalo, N. Y., May 19, 1881. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut St." 32mo, pp. 35. [Tract No. 207.]

18. Letter to George Ticknor Curtis, on Religious Conversation with Mr. Buchanan.

(In *Life of James Buchanan*. By George Ticknor Curtis. New York, 1883. Vol. II, pp. 670-671.)

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19. "Dr. Paxton's Sermon" [at the Centennial Celebration of the First Presbyterian Church, Pittsburgh].

(In *Centennial Volume of the First Presbyterian Church of Pittsburgh, Pa., 1784-1884*. Pittsburgh, 1884. pp. 119-128.)

20. "Dr. Paxton's Address" [at the Centennial Celebration of the First Presbyterian Church, Pittsburgh].

(In *Centennial Volume*, etc. Pittsburgh, 1884. pp. 187-188.)

21. "Discourses at the Inauguration of the Rev. William M. Paxton, D.D., LL.D., as Professor of Ecclesiastical, Homiletical and Pastoral Theology in the Theological Seminary at Princeton, N. J., May 13, 1884. Philadelphia, 1884." 8vo, pp. 30. (Dr. Paxton's Discourse, pp. 15-30.)

Also reprinted in *The Pulpit Treasury* for December, 1887, Vol. VIII, pp. 489-497.

22. "Charge to the Pastor. By Rev. W. M. Paxton, D.D."

(In Installation of the Rev. Richard Harlan, First Presbyterian Church, New York, April 1, 1886.)

23. "Address delivered at the Funeral of Archibald Alexander Hodge, D.D., LL.D., Professor in the Theological Seminary at Princeton, N. J., Nov. 15, 1886. By William M. Paxton, D.D. New York: Anson D. F. Randolph and Co." [1886.] 8vo, pp. 22. (Pamphlet.)

A second edition was printed in January, 1887. 12mo, pp. 27.

24. "The Call to the Ministry."

(In *The Presbyterian Review* for January, 1889, X, 37, pp. 1-16. Also circulated in *separata*.)

25. Review of "Samuel Irenæus Prime: Autobiography and Memorials. Edited by his son, Wendell Prime. New York: A. D. F. Randolph & Co. 1888."

(In *The Presbyterian Review*, January, 1889, X, 37, pp. 165-166.)

26. Review of "The Presbytery and the Log College, by Rev. Thomas Murphy, D.D. Philadelphia, 1889."

(In *The Presbyterian and Reformed Review* for 1890, I, i, pp. 145-146.)

27. "Dr. Paxton's Address" [on the Value and Blessedness of a Pious Ancestry].

(In *Centennial Exercises of Lower Marsh Creek Presbyterian Church, Adams County, Pennsylvania*, September 25, 1890. 8vo, pp. 6-13.)

28. "Salvation as a Work, by Professor William M. Paxton, D.D., LL.D." (Sermon on Philippians 1: 6.)

(In *Princeton Sermons chiefly by the Professors in Princeton Theological Seminary*. New York, 1893. pp. 75-93.)

(This sermon had also previously been printed in pamphlet form; but no copy of the pamphlet has been recovered.)

29. "Dr. Green as the Head of the Faculty." (After-Dinner Speech.)

(In *Celebration of the Fiftieth Anniversary of the Appointment of Professor William Henry Green as an Instructor in Princeton Theological Seminary, May 5, 1896*. New York, 1896. pp. 84-86.)

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30. "Obituary Note on Anson Davies Fitz Randolph."

(In *The Presbyterian and Reformed Review* for October, 1896, VII, 28, pp. 694-696.)

31. "Homiletics. Classifications and Divisions." (Printed, not published.) Pamphlet. 8vo. pp. 40. (About 1889.)

Reissue in better form: Pamphlet. 8vo, pp. 49. 1904.

V. DR. PAXTON IN THE PRESBYTERY OF CARLISLE.—The Rev. Ray H. Carter, pastor of the Falling Spring Church, Chambersburg, having examined the Minutes of the Session of that church, writes as follows:

"Dr. Paxton united, on confession of faith and examination, with the Falling Spring Church at Chambersburg, under the pastorate of Rev. Daniel McKinley, in March, 1845. The day of the month is not given. At that time he was living at Caledonia Iron Works, near Chambersburg."

Mr. Carter has also kindly made the following extracts from the Minutes of the Presbytery of Carlisle:

"*Newville, April 9, 1845.*

"Mr. William Paxton, a member of the church in Chambersburg, and a graduate of Pennsylvania College, Gettysburg, was introduced to Presbytery as a candidate for the gospel ministry, to be taken under its care; and was examined in experimental piety, and his views in seeking the gospel ministry; which examinations were sustained and he taken under its care."

"*Carlisle, July 7, 1846.*

"Mr. Paxton read a critical exercise on Galatians 4: 21-26, by previous appointment of Presbytery, which was sustained."

"Messrs. Kennedy, Paxton, Agnew, and Graham were examined in Hebrew, which examinations were sustained. The following assignments were made to Mr. Paxton as parts of trial: Lecture, Isaiah 35: 8, 9, 10; Sermon, Philippians 2: latter clause of v. 12 and v. 13."

"*Shippensburg, June 1, 1847.*

"Messrs. Graham and Paxton were examined on Theology, Ecclesiastical History, Church Government, and the Sacraments, all of which were sustained."

At this meeting "the committees appointed to examine the pieces assigned them reported as follows, viz.: that they had examined Mr. Paxton's Latin exegesis, on the theme, *An creationis historia (Genesis 1: 2) literalis sit?* And his lecture, on Isaiah 35: 8-10. The committees recommended their approval. Accepted and Adopted."

"Mr. Paxton's trial sermon was then heard; text, Philippians 2: 12, 13: 'Work out your own salvation,' etc. Resolved that his sermon be sustained as part of trial. Resolved that all his trials be sustained. Resolved that we now proceed to license Mr. Paxton."

"At Shippensburg, the first day of June, A.D. 1847, the Presbytery of

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Carlisle, having received testimonials in favor of Mr. William M. Paxton, of his having gone through a regular course of literature, of his good moral character, and of his being in the communion of the church, proceeded to take the usual parts of trial for his licensure; and he having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in Divinity and other studies, the Presbytery did, and hereby do, express their approbation of all these parts of trial, and he having adopted the Confession of Faith of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did, and hereby do, license the said William M. Paxton to preach the Gospel of Christ, as a probationer for the holy ministry, within the bounds of this Presbytery, or wherever else he shall be orderly called."

"Petersburg, April 11, 1848.

"A call from the congregation of East Conococheague, commonly known by the name of Greencastle, for the pastoral services of Mr. William M. Paxton, promising him the sum of six hundred dollars in regular quarterly payments, with the express understanding that whatever the pews will bring over that sum in future shall be given to him, was presented to Presbytery; which was read and found to be in order; and it was ordered that the said call be retained in the hands of the Presbytery until Mr. Paxton appears before them, and answers whether he accepts the same or no. Romans 8: 3 was assigned to Mr. Paxton as a subject for a trial sermon for ordination."

"Shippensburg, June 13, 1848.

"The call from the congregation of Greencastle, in the hands of the Presbytery, was put into the hands of Mr. Paxton, who signified his acceptance of the same. Mr. Paxton preached his trial sermon from Romans 8: 3."

"The sermon of Mr. Paxton was considered and sustained. Resolved that all the trials of Mr. Paxton be sustained and the way be considered clear for his ordination, and that the Presbytery proceed at the next stated meeting to his ordination and installation. Mr. Harper was appointed to preach the ordination sermon; Mr. McGinley to preside, propose the constitutional questions, offer the ordaining prayer, and give the right hand of fellowship; Mr. McKinley to give the charge to the pastor; and Mr. Morris the charge to the congregation."

"Greencastle, October 4, 1848.

"At ten o'clock Presbytery proceeded to the ordination of Mr. William M. Paxton to the office of the gospel ministry, and installed him as the Pastor of the Presbyterian Church in Greencastle. In this service Mr. Harper preached from 2 Corinthians 2: 15, 16. Mr. McGinley presided and proposed the constitutional questions to the candidate, offered the or-

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daining prayer, and gave the right hand of fellowship. Mr. McKinley delivered the charge to the pastor, and Mr. Morris the charge to the congregation."

"On the roll of Presbytery at that time," writes Mr. Carter further, "I find these names: Rev. James Harper, D.D., Shippensburg Church; Rev. Amos A. McGinley, D.D., Upper and Lower Path Valley Churches; Rev. Daniel McKinley, D.D., Falling Spring Church, Chambersburg, Dr. Paxton's pastor (Mrs. James Kennedy, Dr. McKinley's daughter and my neighbor, says that it was largely due to her father's influence that Dr. Paxton entered the ministry); Rev. George Morris, Silver Spring Church. These must be the gentlemen intended above."

"Paxton Church, April 9, 1850.

"Presbytery elected . . . William M. Paxton clerk."

"April 10, 1850.

"Presbytery appointed William M. Paxton to open next stated meeting with a sermon."

"Big Spring, October 1, 1850 (Newville, Pennsylvania).

"Presbytery . . . was opened according to appointment with a sermon by the Rev. William M. Paxton from Luke 12: 16-21."

"Chambersburg, December 5, 1850.

"Pursuant to a call addressed by the moderator to the members of the Presbytery of Carlisle, citing them to attend a meeting of that body, to be held in Chambersburg, Thursday, December 5, to take into consideration a call for the ministerial services of the Rev. William M. Paxton from the First Church in the city of Pittsburgh, and, if the way be clear, for dissolving the pastoral relation now subsisting between him and the church of Greencastle, and for dismissing him to connect with the Presbytery of Ohio, the Presbytery . . . convened and was constituted with prayer by the Rev. William M. Paxton."

"Mr. Paxton resigned his office of temporary clerk."

"The commissioners from the First Church of Pittsburgh appeared before Presbytery and made a statement of the action of that church in reference to the Rev. William M. Paxton, and presented the following papers: first, a call from the First Church of Pittsburgh for the ministerial services of the Rev. William M. Paxton, in which they obligate themselves to pay him the sum of fifteen hundred dollars in regular half-yearly payments, during the time of his being and continuing the regular pastor of that church; second, an account of the proceedings of a meeting of that church appointing commissioners to prosecute the call; third, a certificate from the Presbytery of Ohio, signed by its moderator and clerk, that the call was laid before them, that it was in order, and that the congregation of the First Church of Pittsburgh have liberty to prosecute their call before the Presbytery of Carlisle.

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“The commissioners from the church of Greencastle read a letter from the Rev. William M. Paxton to the session of that church, asking the church to unite with him in petitioning the Presbytery of Carlisle to dissolve the pastoral relation between them, and presented a paper containing a record of the proceedings of a meeting of the congregation in reference to that subject.

“Mr. Paxton then made a statement of his views respecting the dissolution of the pastoral relation, and was followed by the commissioners, who made some remarks expressive of the feelings of the congregation.

“The call was put into the hands of Mr. Paxton, who signified his acceptance of it; whereupon Presbytery dissolved the pastoral relation.

“Mr. Paxton at his own request dismissed from the Presbytery to unite with the Presbytery of Ohio, and the clerk directed to furnish the usual testimonials.”

The following extracts from the sessional records of the church at Greencastle have been kindly furnished by the Rev. L. Carman Bell, pastor of that church:

“1848, February 14th. Agreeably to a previous notice a Congregational Meeting was held this day in the church, at which a unanimous call was moderated to the Rev. William M. Paxton. Rev. John R. Agnew presided as Moderator.”

“At a meeting of the Presbytery of Carlisle held in Greencastle on the fourth day of October, A.D. 1848, the Rev. William M. Paxton, a licentiate thereof, was ordained and installed pastor of the East Conococheague, alias the Presbyterian Congregation in Greencastle.”

“The Rev. William M. Paxton, having received and accepted a call from the First Presbyterian Church in Pittsburgh, was, at a pro re nata meeting of the Carlisle Presbytery held at Chambersburg for that purpose on the fifth day of December, A.D. 1850, released from his relation as pastor of the church at Greencastle, and the said church was declared vacant.”

VI. DR. PAXTON AT PITTSBURGH.—1. The following extracts from the Minutes of the Session of the First Presbyterian Church at Pittsburgh have been kindly furnished by Mr. William Craig Lilley, Clerk of the Session:

“*First Presbyterian Church, Pittsburgh, July 29, 1850.*

“A communication was received from a number of persons, which was read and is as follows, viz.:

‘Pittsburgh, July 27th, 1850.—Having heard of the talents and piety of the Rev. William M. Paxton, of Greencastle, Franklin County, Pennsylvania, from various sources, and being desirous of hearing him, we respectfully request the Session to invite him to visit us at as early a period as

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convenient. Signed by the following persons: William R. Murphy, John D. McCord, Robert Dalzell, Sammel Rea, James Dalzell, and Robert Beer.'

Therefore resolved that we authorize and appoint our old Pastor to open a correspondence with the Rev. William M. Paxton, of Greencastle, of whom we have heard a favorable account from different quarters, and request him to visit us, and preach for us as a candidate for the pastorate.

Agreeably to the second resolution and this arrangement of the Session, Dr. Herron opened a correspondence with the Rev. William M. Paxton, and after an interchange of several letters, and urgency, on the part of Dr. Herron, Mr. Paxton was induced to visit us, still, however, protesting against being viewed as a candidate, and after spending and preaching for us one Sabbath, much to the satisfaction of the congregation, immediate measures were taken to prepare a call for him as their future Pastor.

In pursuance of the foregoing action the following measures were taken, viz.:

"Pittsburgh, November 4, 1850.

"Pursuant to public notice by the Session, read from the Pulpit last Sabbath morning and evening after Sermons, the congregation convened at three o'clock P.M. this day.

The Rev. Dr. Herron was invited by the Session to act as Moderator, and L. R. Johnston was chosen Secretary. After prayer by the Moderator, the object of the meeting was stated by him to be for the purpose of electing a Pastor for this church, and having put the question to the congregation as to their willingness to proceed, it was carried without a dissenting voice.

On motion of John D. McCord, seconded by Samuel Bailey, the Rev. William M. Paxton, of the Presbytery of Carlisle, was put in nomination, and was duly elected by a unanimous vote.

On motion of Jesse Carothers, the Trustees were instructed to pay to the Rev. William M. Paxton the sum of fifteen hundred dollars per annum as his salary, which was unanimously adopted.

On motion of William Robinson, Jr., the Session, the Trustees, and five other members of the congregation were appointed a committee to prepare, sign, and prosecute the call.

On motion of J. D. McCord, Messrs. N. B. Craig, William Robinson, Jr., P. McCormick, Jesse Carothers, and William McCandless were appointed from the congregation to act with the Session and Trustees. On motion, adjourned with prayer by Rev. Dr. Elliott.

L. R. JOHNSTON,
Secretary.'

"Pittsburgh, November 29, 1850.

"Presbytery met in accordance with a call from the Moderator. A call from the First Presbyterian Church, Pittsburgh, for the pastoral labor of the Rev. William M. Paxton, of the Presbytery of Carlisle, was read

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and found in order. On motion they obtained leave to prosecute their call before the Presbytery of Carlisle.

In pursuance of the above-mentioned action of the congregation and grant of the Presbytery, the aforesaid call was duly prosecuted before the Presbytery of Carlisle during its Session at Chambersburg on the fifth day of December, 1850, by Francis G. Bailey and John D. McCord as Commissioners on the part of the congregation.

Rev. William M. Paxton having signified his acceptance of the call, the Presbytery dissolved the pastoral relation subsisting between him and the Presbyterian Church at Greencastle, and dismissed him to connect with the Presbytery of Ohio.

At a meeting of the Presbytery of Ohio held at Canonsburg the fourteenth day of January, 1851, Mr. Paxton was duly received upon certificate of dismission from the Presbytery of Carlisle, and a committee of the Presbytery was appointed to install him as Pastor of the First Presbyterian Church of Pittsburgh on the twenty-eighth day of same month. Pursuant to this action Mr. Paxton was duly installed on the aforesaid day. Mr. Allison preached the Sermon, and Dr. Herron delivered the charges to the Pastor and people.

F. G. BAILEY,
Secretary.

2. The following extracts from the Minutes of the Presbytery of Ohio have been kindly furnished by the Rev. Dr. Charles S. McClelland, Stated Clerk of the Presbytery of Pittsburgh, the legal successor to the Presbytery of Ohio:

“Presbytery of Ohio, pro re nata meeting.

“The First Church, Pittsburgh, November 29, 1850. A call from the First Presbyterian Church of Pittsburgh, for the pastoral labors of the Rev. William M. Paxton of the Presbytery of Carlisle, was read and found in order. On motion they obtained leave to prosecute their call before the Presbytery of Carlisle.”

“Canonsburg, Pennsylvania, January 14, 15, 1851.

Second day, January 15.

“A letter of dismission from the Presbytery of Carlisle to connect himself with this Presbytery was presented by the Rev. William M. Paxton. Presbytery then examined Mr. Paxton on experimental religion, Didactic and Polemic Theology, Church Government, and the Sacraments. These examinations were sustained, and Mr. Paxton received as a member of this Presbytery and entered on the roll. Mr. Paxton declared his acceptance of the call from the First Church of Pittsburgh, which had been presented at a previous meeting. The following arrangements were made for the installation of Mr. Paxton: Dr. Herron to preside, Mr. Allison to preach the sermon, Mr. Wilson to give the charge to the Pastor, and Mr. Mar-

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shall to give the charge to the people, the installation to take place on Friday two weeks, at six and a half o'clock, P.M."

The roll of this meeting shows Mr. Allison to be Jas. Allison, Mr. Wilson to be J. R. Wilson, Mr. Marshall to be George Marshall.

*"Presbytery of Ohio, Lecture Room of the First Church,
Pittsburgh, June 28, 1865.*

"Met at call of the Moderator.

The Rev. William M. Paxton asked leave to resign the pastoral charge of the First Church, Pittsburgh, on account of his own impaired health, and the severe illness of his child requiring a change of residence. The commissioners of the congregation were heard, declaring the acquiescence of the congregation, from what they considered a necessity, after which on motion:

Resolved, That the request of Dr. Paxton be granted and that Dr. McKinney be appointed to preach in the First Church on the next Sabbath and declare the pulpit vacant."

"December 26, 1865.

"Presbytery met at Temperanceville.

The Rev. William M. Paxton, D.D., was, at his own request, dismissed to join the Presbytery of New York."

Attested: Charles S. McClelland, Stated Clerk of the Presbytery of Pittsburgh, legal successor of the Presbytery of Ohio.

3. Copy of Preamble and Resolutions adopted at a meeting of the Congregation of the First Presbyterian Church of Pittsburgh held January 19, 1865:

"Whereas our Pastor, Rev. William M. Paxton, D.D., has felt himself constrained in the Providence of God to seek a dissolution of the relation so long and so happily existing between him and this congregation;

And whereas the grounds upon which he bases his application—the necessity of a change of climate for the health and it may be the life of a dear son, and also his own impaired health—constrain us to acquiesce in his determination; therefore:

Resolved, first, That we take this opportunity to place on record our testimony to the fidelity, zeal, and success with which our beloved Pastor has employed the high and peculiar talents given him for the good of the church and the glory of God.

The prosperity of the congregation in things spiritual and temporal; the harmony and brotherly love, unbroken during his ministry of nearly fifteen years; the good report, also, which he enjoys with those that are without; and the influence of this church upon the community, testify as to how wisely and prudently he has walked before us, as an under-shepherd in the name of the great Shepherd of Israel.

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Resolved, second, That with tender affection, remembering how he has sympathized with us in our sorrows and has led us to the throne of grace for our consolation, we deeply sympathize with him also in this his day of trial; and assure him of a constant interest in our prayers, that our God and Saviour may keep him, and his family, holding them precious in His sight and crowning them with the richest blessings of His grace.

Resolved, third, That wherever he may go, our Pastor will still be dear to us, a treasured memory of this church, with his sainted predecessor the beloved Dr. Herron; his joys shall be our joys, his griefs our griefs, and when with renewed health he shall again be enabled to enter upon his much loved labors, that success which the Lord of the harvest shall bestow upon him will be our rejoicing also.

Resolved, fourth, That while our hearts are heavy with sadness at the thought that this solemn and tender relation must be broken, a relation which we had fondly hoped would continue until the voice of the Master called him from all earthly labor to his eternal rest, yet we are constrained to be directed by the Providence of God in this matter and to acquiesce in his request, if the necessity still exists that will compel him in duty to press his application.

Resolved, fifth, That to represent this congregation at the next meeting of the Ohio Presbytery we do hereby appoint two commissioners to said meeting.

(Signed) JNO. A. RENSHAW,
Secretary."

VII. DR. PAXTON AT THE WESTERN THEOLOGICAL SEMINARY.—The following is from the Rev. Dr. E. P. Cowan, Clerk of the Board of Directors of the Western Theological Seminary:

" . . . The General Assembly in 1860 elected Dr. Paxton to the Chair of Sacred Rhetoric.

In 1861 the Western Theological Seminary reported to the General Assembly 'the acceptance of the Professorship by Rev. William M. Paxton, D.D., to which he was elected by the last General Assembly; that he entered on the duties of his Chair early in the term and was regularly inaugurated at the late meeting of the Board.'

In accordance with the action of the General Assembly in 1864, the professorship held by Dr. Paxton was changed from 'Sacred Rhetoric' to 'Homiletical Theology.'

Dr. Paxton's Chair after this is reported annually as that of 'Homiletical Theology.'

At the meeting of the Board of Directors, April 16, 1872, the following entry was made on the Minute Book of the Board:

'A letter was read from Rev. W. M. Paxton, D.D., resigning his place as Professor of Sacred Rhetoric. The resignation was accepted and ordered to be reported to the Assembly; and it was,

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‘Resolved, That whilst the Board feels constrained to comply with the wishes of Dr. Paxton, it accepts his resignation with regret and reluctance. It desires to express its high appreciation of Dr. Paxton as an able and faithful Professor of Homiletical Theology, and to return thanks for his valuable labors, which were wholly gratuitous.’

You will note that Dr. James Allison, who was then Secretary of the Board of Directors, refers to Dr. Paxton’s Chair in one place as that of ‘Sacred Rhetoric,’ but in the wording of the resolution that immediately follows he is referred to as ‘Professor of Homiletical Theology.’ ”

VIII. DR. PAXTON AT THE FIRST CHURCH, NEW YORK.—The following letters explain themselves:

*“New York, 57 West 17th Street,
January 25, 1905.*

“ . . . Our Minutes show that Dr. Paxton was elected to the Pastorate of the First Presbyterian Church at a meeting of the Pewholders and Congregation, held on Monday, December 11, 1865, Rev. John C. Lowrie, D.D., presiding. The nomination was made by recommendation of Session; there was no other name presented, and the election was *unanimous*. Salary fixed at \$5000. Mr. A. B. Belknap was appointed Commissioner to prosecute the call, and at a meeting of Presbytery, January 22, 1866, it was placed in Dr. Paxton’s hands and accepted by him, Presbytery assenting.

The installation was on Thursday evening, February 1, 1866. Sermon by Rev. A. M. Kellogg, from 1 Corinthians 2: 2; charge to pastor by Rev. John C. Lowrie, D.D.; charge to people by Rev. James O. Murray, of the Brick Church.

On June 7, 1883, Dr. Paxton addressed a letter to Session and Congregation, expressing his desire to accept a professorship at Princeton. At a meeting of the church on June 19, assent was given, with much regret, to the severance of the pastoral relation, and three commissioners were appointed to report the same to Presbytery at its meeting of July 9, 1883, when the change was consummated. . . .

I find that, at the first meeting of Session at which Dr. Paxton presided, a committee was appointed to revise the church roll. On June 8, 1866, this Committee reported as follows:

“That the total Church Membership returned to Presbytery in the annual report of Session of April 17, 1865, was 494, to which were added during the year ending April 17, 1866, 23, making the whole number at this later date 517. The deductions for deaths and dismissals are as follows: Prior to April 17, 1865, extending through several years and not before deducted, 85; since that date and to April 17, 1866, 24—in all, 109, and reducing the nominal Church Membership to 408.

“Of this number, your Committee, as authorized by the General Assembly (Minutes of 1865, page 591), in part from personal knowledge and partly from information derived from other sources, with as much ac-

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curacy as within their power, have marked 'Absent' 201 members 'who have been absent two years and whose place of business and Christian life are unknown' to Session, leaving as constituting the present membership actually attending church ordinances, at this date, 207." . . .

Very truly yours,

CHARLES H. OLNSTEAD,

Clerk of Session,

First Presbyterian Church, New York."

"January 14, 1905.

"Alexander's History errs in giving date of installation of Dr. Paxton over First Church as March 20, 1866. Presbytery met and installed him February 1, 1866. 'After prayer by the Moderator, Mr. Kellogg delivered the sermon, Dr. Lowrie gave the charge to the pastor, and Mr. Murray gave the charge to the people.'

Yours truly,

F. E. SHEARER,

Stated Clerk of the Presbytery of New York."

"At the Lecture Room of the First Presbyterian Church,

New York, May 21, 1883.

"Having heard that the Trustees of the Theological Seminary, in Princeton, have recently elected our pastor, Rev. Dr. William M. Paxton, to a professorship in said Seminary, acceptance of which would involve his resignation as our minister, the members of his congregation have here assembled to take counsel as to the best interests of the church.

After united prayer for divine guidance, and after full deliberation, we request the officers of this meeting to report the result to our pastor as follows: It is with great pain we even consider the subject of a separation from him. It has startled us to hear it announced as possible. We assure him of our warm personal affection for him, as well as for his family. His ministry, from its beginning, has continued to be acceptable to us. We have recognized his fidelity as a pastor and as a preacher of the Word of the living God, the truth as it is in Jesus Christ, at all times. He has maintained fully the standard of Presbyterian faith, to the fellowship of which we are devoted. In his administration of all the affairs of the church, his action has been wise and kind, so that peace and order obtain among our people. In all respects the relation, as it exists, between pastor and people, is, and it has been, a happy one, without a break.

We also respectfully submit to our pastor that it has been a part of the established order of this church, during its existence of more than a century and a half, to maintain, if practicable, lifelong relations with its pastor. To this fact, under God's blessing, we have been accustomed to attribute, in a great degree, its steadfastness in doctrine and in the faith. It is well worth consideration whether this wholesome tradition should be sur-

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rendered. The solemn fixedness of a single church, for the truth as it was delivered to the saints, is a strengthening of the entire church, in these days of variableness and turning.

There is nothing, then, in the matter of personal feeling, which does not present inducements to our pastor to remain with us. His ministry has been edifying to the church and eminently blessed to the saving of souls.

We beg him to consider this memorial from his affectionate congregation, and to let it weigh with him in his decision, whether he shall withdraw from his pastoral work, as an expression of our earnest desire that he will remain with us.

HEZEKIAH KING,
Chairman of the meeting.

ROBERT FERGUSSON,
Secretary."

*"Lecture Room of the First Presbyterian Church,
New York, June 19, 1883.*

"Rev. William M. Paxton, D.D.

DEAR SIR:

Having assembled to discharge certain duties in relation to Presbytery incident to your resignation as Minister over this church, we find ourselves, as a congregation, turning our thoughts constantly to you. The occasion reminds us of the pleasant communion which for seventeen years has characterized the relations between this people and their pastor. When you entered our pulpit you had quite recently laid aside congenial labors in the Seminary at Allegheny City. You were welcomed to this pastorate by the Session and by the body of the Church without a dissenting voice. We look around to-night for some one of the Elders who gathered about you on your installation here, only to be reminded that they have all departed out of this world and have come to the everlasting feast in heaven. Perhaps, too, a majority of the enrolled members of our church, as they were on your arrival, are no longer living. They have fallen asleep, full of faith and in hope of a glorious resurrection.

But the Church of Christ dies not. The candlestick has not been removed out of its place. The lifting up of hands has been accepted as incense in this temple. The ordinances proper to God's house have been continually observed, and your ministry has been abundantly owned and blessed of your and our Master. Such steady accessions to the church membership have been made that the roll of active members in our church is now more than fifty per cent. larger than it was when you entered the field. And this in the face of the removal to other neighborhoods of very many of our church families. We all feel that you have been a faithful and earnest preacher to us, seeking to bring the people to the very Saviour's feet.

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We are grateful to you, giving thanks to God the Father and to our Lord Jesus Christ for the work of this ministry.

Be pleased, our Pastor, to accept expressions of heartfelt love from us all, parents and children. We permit you to leave us only because you feel the call of duty for another field, and it is only in compliance with your express desire that we yield to this necessity.

The benediction which, Sabbath after Sabbath, these many years, you pronounced upon us, from the pulpit, we now invoke in precious abundance upon you, as becomes

YOUR GRATEFUL AND LOVING FLOCK."

IX. DR. PAXTON AND UNION THEOLOGICAL SEMINARY.—The following extracts from the records of the Board of Directors of Union Theological Seminary have been kindly furnished by the Rev. Dr. Marvin R. Vincent:

"May 5, 1873.

"Resolved that, in addition to the compensation already voted, the grateful thanks of this Board be presented to the Reverend William M. Paxton, D.D., for the highly satisfactory manner in which he has provisionally performed the work of instruction in Homiletics and Sacred Rhetoric."

"October 20, 1873.

"The Reverend William M. Paxton, D.D., was put in nomination to fill the next ministerial vacancy in the Board."

"November 12, 1873.

"The Board proceeded to the annual election, and the Reverend William M. Paxton, D.D., was elected in place of the Reverend Herriek Johnson, D.D. (resigned), of the second class of Directors."

"November 17, 1873.

"The Reverend William M. Paxton, D.D., elected at the last meeting, appeared, and was duly qualified as a Director."

X. DR. PAXTON'S RESIGNATION FROM PRINCETON THEOLOGICAL SEMINARY.—The following papers will explain themselves:

*Paper Adopted by the Faculty of Princeton
Theological Seminary, May 1, 1902.*

"The Committee appointed by the Faculty on April 5, 1902, to recommend what action should be taken in view of the just expressed intention of our senior professor, Dr. William M. Paxton, to resign his professorship at the approaching meeting of the Board of Directors, would report as follows:

1. In view of the length, diversity, and efficiency of Dr. Paxton's services to our Seminary; in view of the honor in which he is held throughout the

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whole church, and of the consequent loss in reputation that we should incur were he no longer to be associated with us; and especially in view of the degree to which he has endeared himself to us all, we recommend that the Faculty, while feeling that it would be improper to question the wisdom of a decision so deliberate, should deprecate any resignation contemplating his entire separation from the Seminary.

2. We recommend that the Faculty request the Board of Directors to appoint Dr. Paxton Professor Emeritus of Practical Theology; to keep his name in the Catalogue and at the head of the list of the Faculty; to ask him to give such instruction, whether in the curriculum or in extra-curriculum courses, as the Faculty, in conference with the professors in this department, shall from time to time arrange; and, in partial recognition of the great services which he has rendered and will yet render to this institution, to request him to continue to occupy, and for life, the house which was built especially for him by a friend of his and of the Seminary.

3. We recommend that the Faculty express to Dr. Paxton our earnest hope that he will make every effort to continue to us and to our students the priceless benefit of his example, his experience, and his sympathy; and, in particular, that we invite and individually urge him always to give us the blessing of his presence and the wisdom of his counsel at our Faculty meetings, both formal and informal.

4. We recommend that as a Faculty we do hereby congratulate Dr. Paxton on the long and splendid service which he has been privileged to render to the church and especially to this Seminary, and that we express the hope that he will be spared for many years to illustrate the inspired words, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Respectfully submitted,

B. B. WARFIELD,

JOHN D. DAVIS,

W. BRENTON GREENE, JR.

PRINCETON, N. J., May 1, 1902."

*Extract from the Minutes of the Board of Directors of Princeton
Theological Seminary, May 5, 1902.*

"A communication was read from the Rev. William M. Paxton, D.D., as follows:

'To the Board of Directors of Princeton Theological Seminary.

'DEAR BRETHREN:

Under the constraints of advancing age, and the advice of my physicians, I am compelled—much against my own wishes—to send to the Board my resignation of the Professorship which through the kindness of my brethren I have held for nearly twenty years.

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I need not tell you of the sorrow which I feel in sundering the ties which bind me to an Institution which has been the joy of my heart, and in parting from many brethren whom I sincerely love. I am, however, deeply convinced that this step has become a duty which I owe to myself and to my family; and I bow to a necessity which seems to be an indication of the divine will. I have been connected with this Institution, more or less, for fifty-six years, and to break this connection is one of the saddest experiences of my life. But the Lord's will be done.

With the assurance of my continued interest in the prosperity of this Seminary,

I am yours in the bonds of a warm affection,

WILLIAM M. PAXTON.

April 29, 1902.'

It was resolved that the resignation of Dr. William M. Paxton, D.D., LL.D., be reluctantly accepted, and the following minute was ordered in connection with this resolution:

1. In view of the length, diversity, and efficiency of Dr. Paxton's services to our Seminary; in view of the honor in which he is held throughout the whole church, and of the consequent loss in reputation that we should incur were he no longer to be associated with us; and especially in view of the degree to which he has endeared himself to us all, we recommend that the Directors, while feeling that it would be improper to question the wisdom of a decision so deliberate, should deprecate any resignation contemplating his entire separation from the Seminary.

2. We, therefore, appoint Dr. Paxton Professor Emeritus of Practical Theology; we place his name on the catalogue and at the head of the list of the Faculty. We ask him to give such instruction, whether in the curriculum or extra-curriculum courses, as the Faculty shall from time to time arrange; and, in partial recognition of the great service which he has rendered and will yet render to this Institution, we request him to continue to occupy, and for life, a house which was built especially for him by a friend of his and of the Seminary.

3. We desire to express to Dr. Paxton our earnest hope that he will make every effort to continue to us and to our students and professors the benefit of his example, his experience, and his sympathy. We hereby congratulate him on the long and splendid service which he has been privileged to render to the church and especially to this Seminary, and we express to him the hope that he will be spared as our example and counsellor for many years."

XI. DR. PAXTON'S EIGHTIETH BIRTHDAY.—The following letters were sent to Dr. Paxton on his eightieth birthday:

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*“Princeton Theological Seminary,
June 7, 1904.*

“DEAR DR. PAXTON:

Your colleagues in the faculty would offer you their heartfelt congratulations on the occasion of the eightieth anniversary of your birth. The year marks also the attainment of your majority as a member of the teaching staff of the Seminary, the completion of twenty-one years of uninterrupted labor as professor of Practical Theology at Princeton.

With the church at large we rejoice in your long service as a minister of Jesus Christ, and in the large work which you have been able to do in the administration of the affairs of the kingdom; but with a joy all our own we recall the goodly fellowship of these latter years and the unbroken harmony and love which have characterized our labors together. You have reached age and distinction in health and strength, and at fourscore years you still stand among us with the harness on. Your kindly face, your courteous manner, your helpful Christian life, together with the gentle presence of the quiet, efficient, godly lady at your side, have been a blessed influence at Princeton; and we are grateful to our Father in heaven that He gave both of you to us. For two years, dear Dr. Paxton, you were officially our leader and representative, as president of the faculty. We loved you then; but we reverence and love you even more now as you grace us with the beauty of the serene age of a Christian man. May God continue His rich blessing unto you.

FRANCIS L. PATTON,
JOHN D. DAVIS,
WM. BRENTON GREENE, JR.,
WM. P. ARMSTRONG,

BENJAMIN B. WARFIELD,
JOHN DE WITT,
GEERHARDUS VOS,
ROBERT D. WILSON.”

“University Place Church, cor. Tenth Street.

“MY DEAR DR. PAXTON:

The members of the Board of Foreign Missions at their meeting yesterday learned with great interest that to-day marks the close of your eightieth year. They directed me to convey to you their Christian salutations and best wishes. With grateful hearts they recognize the kind Providence which has preserved you in health and strength of body and mind through such a long period of Christian service, and they rejoice in the hope that the Church, which we all love, may have the inspiration of your wisdom and example for years to come.

Your varied and fruitful ministry has been unique in eminence as well as in usefulness. I do not know any one in the long history of our Church who has taught in two of our largest Seminaries, presided over the deliberations of both of the great Missionary Boards of the Church, filled a pastorate in many respects the most conspicuous in the land, and served as

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Moderator of the General Assembly. Such a history implies possession of gifts and qualities not usually combined in one personality.

Please accept from your colleagues in the Board the assurance of their affectionate regard and their earnest prayer that the evening of your life may be cloudless and serene, blessed with the confident expectation of a brighter morrow.

Faternally yours,

NEW YORK CITY, June 7, 1904.

GEORGE ALEXANDER."

XII. DR. PAXTON AND THE BOARD OF FOREIGN MISSIONS.—The following is from the records of the meeting of the Board on December 5, 1904:

"The Board learned with deep regret of the death of its honored senior member, the Rev. William M. Paxton, D.D., LL.D., which occurred at Princeton, New Jersey, November 28th. Only a few months had elapsed since the Board sent special congratulations to Dr. Paxton upon the event of his eightieth birthday.

He had been a member of the Board since 1861, when he was appointed a member of the Board of Foreign Missions of the Presbyterian Church, O. S., of whose Executive Committee he became a member in 1868. In the Reunion of the Presbyterian Church in 1870 his membership was continued, and in 1880 he was elected President of the Board, to succeed the Rev. William Adams, D.D., then recently deceased.

Dr. Paxton held the office of President till June, 1884, when, in consequence of his removal to Princeton, New Jersey, he was succeeded in the Presidency by the late Dr. John D. Wells.

Dr. Paxton was born in Adams County, Pennsylvania, June 7, 1824. He first studied for the legal profession, but, under a deep sense of duty, he turned his attention to the ministry, was ordained by the Presbytery of Carlisle, and became pastor of the Presbyterian Church of Greencastle, Pennsylvania, and later of the First Presbyterian Church of Pittsburgh, during which latter pastorate he occupied for several years the Chair of Sacred Rhetoric in the Western Seminary at Allegheny.

He was installed pastor of the First Presbyterian Church in New York City in 1866, which relation he held till 1883. During his New York pastorate he delivered, for a period of two years, lectures on Sacred Rhetoric at Union Theological Seminary, New York.

In 1883 he was elected Professor of Homiletics and Rhetoric at the Theological Seminary at Princeton, New Jersey.

He was chosen Moderator of the General Assembly in 1880.

It will thus be seen that, in addition to his long-continued and valuable service as a member and President of the Board of Foreign Missions (he was a member also for a time in the Board of Home Missions), Dr. Paxton had held some of the very highest positions in the Presbyterian Church as a pastor and teacher. His general influence throughout the denomination was widespread, inspiring as he did universal confidence by

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his foresight and the soundness of his judgment. He was conservative by temperament and by training, and that not only in his theological views, but in the general counsels of the Presbyterian Church. Dr. Paxton was characterized in an unusual degree by a commanding presence, rare dignity of manner, great refinement of feeling, and untiring courtesy. Though a man of strong convictions which he never hesitated to express, he excelled in friendliness of spirit and consideration for the views and feelings of others.

The Board desires to place on its records the following Minute:

Resolved, That in the death of Rev. William M. Paxton, D.D., LL.D., the oldest and one of the most honored of its members, the Board has suffered an irreparable loss. At the same time it would express its grateful sense of the valuable counsel and services which have been rendered ungrudgingly for more than forty years to the great missionary work of the church.

Resolved, That the Board reviews with much satisfaction the helpful influence of that strong and unflinching faith in the power of the Gospel which Dr. Paxton always manifested while urging forward the aggressive plans of the Board, and the judicial fairness with which he discussed all difficult questions as they arose for consideration; and would also note the fidelity with which, though living at a distance and suffering with the increasing infirmities of age, he conscientiously filled his place at the regular meetings of the Board.

Resolved, That the Board would express its profound and prayerful sympathy with the family of the deceased, to whom a copy of this action shall be sent.

Resolved, That a copy also be published in the Assembly Herald."

XIII. A MEMORIAL MINUTE ADOPTED BY THE NEW YORK PRESBYTERY.—

"Seldom does any man impose upon the church so large an obligation of gratitude as that which is created by the life-work of William Miller Paxton. His eighty years were fruitful with a peculiarly wide-commanding and beneficent influence. The energy of his personality discharged itself along three distinct lines of achievement. In the pulpit, in the administration of ecclesiastical affairs, and in the chair of theological instruction, he rose to marked and equal distinction.

Among the mountains of southern Pennsylvania lies hidden the remote place of his birth. From his ancestry he received a rich inheritance of character. Both his father and grandfather were men of public spirit and civic leadership—his father being at the head of vast and important manufacturing interests and holding responsible trusts; his grandfather, in youth, being a patriotic soldier in the army of the Revolution, and in later life an able preacher beloved by his own community and honored by the whole church.

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In 1843 he was graduated from Pennsylvania College at Gettysburg, a town to-day of world-wide fame as one of the pivotal points in human history; then a tiny hamlet, the centre of life for a farming community. At first he addressed himself to the study of the law. But shortly the conviction awakened within him and took possession of him, that, whatever his own choice might have been, the call of God was to the work of the ministry. Characteristically obedient to the heavenly vision, he abandoned the Commentaries of Blackstone for the professional mastery of the Holy Scriptures, and he entered Princeton Theological Seminary in 1845. Here he sat at the feet of Archibald Alexander and his distinguished colleague, Samuel Miller, who had, coming to the seminary from the First Church of New York City, marked a shining path along which his pupil in the after years should follow him. Graduated from the seminary in 1848, he was ordained by the Presbytery of Carlisle, upon October the 4th of that same year. During the years following he served the church at Greencastle, Pennsylvania, and albeit his opening pastorate was so brief, the traditions of its winsomeness and power still linger in that quiet town. For fourteen years he occupied the notable pulpit of the First Church of Pittsburgh, Pennsylvania, with a continual unfolding and maturing of the splendid potencies with which his nature was so generously stored.

Coming to the First Church of New York City in the very zenith of his ability, he lavished the wealthiest possibilities of his life in its pastoral oversight, and having wrought and taught with masterful success, closed his career as a pastor in 1883, in order that he might assume the honors and discharge the responsibilities of professional duty in the seminary at Princeton. This post was the third professorship which he had occupied, having been lecturer on Sacred Rhetoric in Allegheny from 1860 to 1872, and in the Union Theological Seminary of this city from 1871 to 1873. He was director in three seminaries—the Western Theological Seminary, the Union Theological Seminary, and the Theological Seminary at Princeton. In accordance with a precedent, unbroken from the time of its foundation, when the pastor of the First Church of New York was one of its charter members, he was a trustee of Princeton University, an office which he held for thirty-eight years. He was president of two great benevolent Boards—the Board of Home Missions and the Board of Foreign Missions. He was Moderator of the General Assembly of the Presbyterian Church in May, 1880, and preached the opening sermon of the Second General Council of the Pan-Presbyterian Alliance at Philadelphia in September of the same year. In virtue of his pastorate he was a member of three historic and illustrious charities—the Sailors' Snug Harbor, the Leake and Watts Orphan Asylum, and the Presbyterian Hospital.

In bearing he was dignified and courtly. In habit of thought he was analytic and searching; in expression of thought, forceful and elegant. In conviction of truth he was clear-cut and outspoken; none doubted as to where he stood, or why. In counsel he was judicious and sympathetic—

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a ready and resourceful friend. In religious experience he was deep and genuine; all who knew him knew that he walked with God.

By medical advice, in 1902, he retired from active service. Life's Cape of Storms being rounded, he sailed across a Pacific sea until he quietly entered port and dropped anchor. On Monday, November 28, 1904, his long and eventful life-voyage was ended—the goal of all his prayer and thought and work and aspiration was attained. The reward for which he had spent his years was won. He saw his 'Pilot face to face.'

HOWARD DUFFIELD,
ROBERT RUSSELL BOOTH,
JOHN J. MCCOOK.''

XIV. NECROLOGICAL REPORT PRESENTED TO THE ALUMNI ASSOCIATION OF
THE PRINCETON THEOLOGICAL SEMINARY, May 9, 1905. (By the Rev.
Joseph H. Dulles, M.A.)—

William Miller Paxton, D.D., LL.D.,

son of James Dunlop and Jane Maria (Miller) Paxton, was born June 7, 1824, at Maria Furnace, Adams County, Pennsylvania. He made a public confession of his faith in the Falling Spring Presbyterian Church of Chambersburg, Pennsylvania, when nearly twenty-one years of age. His preparatory studies were pursued in the preparatory department of Pennsylvania College, Gettysburg, and he was graduated from its collegiate department in 1843. He then studied law for two years in Chambersburg, Pennsylvania. Entering the Seminary at Princeton in the fall of 1845, he took the full three years' course there, graduating in 1848. He was licensed by the Presbytery of Carlisle, June 1, 1847, and ordained by the same Presbytery, October 4, 1848, being at the same time installed pastor of the Presbyterian church at Greencastle, Pennsylvania. This relation was dissolved December 5, 1850, that he might accept a call to the First Church of Pittsburgh, over which he was installed January 28, 1851, and from which he was released June 28, 1865. In 1860 he became professor of Sacred Rhetoric in the Western Theological Seminary at Allegheny, adding the duties of this chair to those of his pastorate during the last five years of his stay in Pittsburgh and continuing them until 1872, some years after his removal to New York City. He was pastor of the First Church of New York City from February 1, 1866, until July 9, 1883, and for two years of this time, 1871–1873, instructor of Sacred Rhetoric in Union Theological Seminary, New York. He gave up his New York charge on being called to the chair of Ecclesiastical, Homiletical, and Pastoral Theology in Princeton Seminary, and took up his work there in the fall of 1883. He was obliged to lay down its burdens, on account of the growing infirmities of age, in the spring of 1902, when he was made professor emeritus. He died November 28, 1904, in Princeton, as the result of a stroke of paralysis which he had two weeks previously, in the

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eighty-first year of his age. He was buried in the Princeton cemetery. He received the honorary degree of D.D. from Jefferson College in 1860, and that of LL.D. from Washington and Jefferson College in 1883. Dr. Paxton held many positions of trust and responsibility in the Church. He was a director of the Western Theological Seminary at Allegheny, 1852-1860; a trustee of Washington and Jefferson College, 1853-1865; a director of Princeton Seminary, 1866-1883; a trustee of Union Seminary, New York, 1873-1884; a trustee of Princeton University from 1867 until his death; a trustee of the General Assembly of the Presbyterian Church from 1892 until his death; Moderator of the General Assembly at Madison, Wisconsin, in 1880; a member of the Board of Home Missions, 1866-1880, and its president 1876-1878; a member of the Board of Foreign Missions from 1866 until his death, and its president, 1881-1884. He was also a trustee of the Leake and Watts Orphan Asylum and of the Sailors' Snug Harbor, both of New York. He was a commissioner to the General Assembly at Rochester in 1860, at Columbus in 1862, at Philadelphia in 1870, at Madison, Wisconsin, in 1880, and at Buffalo, New York, in 1881. Dr. Paxton was frequently called upon for addresses on special occasions. Many of his sermons and addresses were published. The following may be mentioned: Two Discourses upon the Life and Character of the Rev. Francis Herron, D.D., 1860; Discourse on the Panic of 1857^{*}; The Nation: Its Relation and Duties to God; The Nation's Gratitude and Hope, 1862; Christian Beneficence, 1857; funeral Discourses: Life and Character of Dr. Bryan[†]; of the Hon. Walter Lowrie, 1869; of Dr. Spring, 1873; of Dr. Charles Hodge, 1878; of Dr. M. W. Jacobus, 1876; of Dr. A. A. Hodge, 1886; inaugural address when made a professor in Princeton Seminary, 1884; charge at the inauguration of Dr. A. A. Hodge as professor in Princeton Seminary; The Church: Its Strength and Its Weakness, 1881; How We Spend Our Years, 1875; Home Missions in America, an address at the First General Presbyterian Council at Edinburgh, 1877; address on Archibald Alexander in the Alexander Memorial, 1879; Dr. Charles Hodge as Teacher and Preacher, in The Life of Charles Hodge by A. A. Hodge, 1880; The Mission of the Presbyterian Church, a sermon, 1880; The Call to the Ministry, *Presbyterian Review*, January, 1889; a sermon on Salvation as a Work, in the Princeton Sermons, 1893. Also a syllabus of his course in Homiletics was printed, although not published.

Dr. Paxton was twice married: (1) August 11, 1852, in Chestertown, Maryland, to Hester V. B. Wickes, who died August 13, 1854; (2) November 8, 1855, in Pittsburgh, Pennsylvania, to Caroline Sophia Denny, who, with three sons and four daughters, survives him. One of the sons is the Rev. James D. Paxton, D.D., an alumnus of the Seminary.

[* No copies of the two Discourses marked by an asterisk have been recovered, and they are therefore not inserted in the list on pp. 93 ff., although they are known on Dr. Paxton's own authority to have been published.]

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